

נָתַר m. *nitre* (Gr. *νίτρον*, *λίτρον*), prop. *natron* of the moderns, *fossil alkali*, *potash* (different from **נָתַר** vegetable alkali), which, when mixed with oil, is used even now for soap, Prov. 25:20; Jer. 2:22. It appears to 'e so called because, when water is poured upon it, it *effervesces* or *ferments*. See Beckmann, *Beyträge zur Geschichte der Erfindungen*, t. iv. p. 15, seq. Also the same writer's Comment. ad Aristot. de Mirab. Auscultat. c. 54. J. D. Michaëlis, de Nitro, § 10.

נָתַשׁ fut. יִתֵּשׁ prop. TO PLUCK UP plants (see

Hophal); hence—(a) to *destroy* cities, Ps. 9:7; idols, Mic. 5:13.—(b) to *expel* nations from a land (opp. to **נָתַשׁ**), Deut. 29:27; 1 Ki. 14:15; Jer. 24:6, וְנִתְּשׁוּ וְלֹא יִתְּשׁוּ "I will plant them, and not pluck them up," i. e. I will give them settled abodes, and will not expel them; Jer. 12:14, 15; 42:10; 45:4.

NIPHAL, pass. to be expelled (used of a people), Jer. 18:14; 31:40; Am. 9:15; to be overthrown, as a kingdom, Dan. 11:4.

(2) i. q. נָשָׂא (Isa. 19:5) to dry up, as water, Jer. 18:14.

HOPHAL, to be plucked up, Eze. 19:12.

ס

Samech, the fifteenth Hebrew letter, when used as a numeral standing for *sixty*. The name of this letter, סָמֶךְ, denotes a *prop*, *support*, to which this letter answers in form in the Phœnician alphabet, 𐤎.

In sound I suppose that it was anciently pronounced as a lighter sibilant than שׁ, which latter, before the use of diacritic points, was not distinguished in writing from שׁ, see *Lehrg.* pp. 17, 18. Hence it is that most roots are constantly written in one manner, either with the letter ס, as סָבַר, סָבַר, or with the letter שׁ, as שָׁם, שָׁם; and many roots written with the letter ס even differ altogether from the roots written with the letter שׁ, as סָבַל to be foolish, שָׁבַל to behold, to understand, סָבַר to shut up, and שָׁבַר to hire. By degrees, however, that distinction in pronunciation was lost, so that in Syriac the letter Samech (ܣ) alone is used, and so in Arabic the letter Sin (س); the Chaldee, following the Syriac, commonly substitutes ס for the Hebrew שׁ, as שָׁבַר, Ch. סָבַר leaven; שָׁבַר, Ch. סָבַר to expect. And this uncertainty in spelling appears even in the later Hebrew, where סָבַר stands for שָׁבַר Ezr. 4:5; שָׁבַל for סָבַל folly, Ecc. 1:17. [This is assuming what cannot be admitted, that Ecc. is one of the later books.]

Instead of the Hebrew שׁ in Arabic ش is commonly used; for ס as س, as سَجَدَ סָבַר to adore; اسْرَسَ סָבַר to bind; سَرَسَ סָבַר a sour grape; סָבַר to cover; more rarely س, as شَتَوْدَ סָבַר winter.

In the Hebrew language itself, and in the Aramaean, ס is not unfrequently interchanged—(a) with the harder שׁ, as סָבַר and שָׁבַר a coat of mail; סָבַר Aram. שָׁבַר to gather; סָבַר and שָׁבַר prop. to inhabit;

סָבַר and שָׁבַר to pour, etc.; compare סָבַר, סָבַר, etc. We know also that the Ephraimites pronounced שׁ like the letter Samech, Jud. 12:6.—(b) with י and ך; see under those letters.

סָבַר an unused root; Arab. سَال to extend, to expand; also to cut off anything extended, as a cloth; hence perhaps to measure (see סָבַר); whence—

סָבַר plur. סָבַר f.—(1) *measure*. With this meaning, following Aqu. Symm. Theod. Chald. Syr. I explain the difficult word סָבַר Isaiah 27:8; contr. from סָבַר (with Dag. fort. conjunctive; like סָבַר for סָבַר, i. e. moderately; comp. סָבַר Jer. 10:24; and סָבַר Jer. 30:11; 46:28. Less suitable is the explanation lately proposed, viz. that סָבַר is for סָבַר (root וָבַר), by moving, terrifying her.

(2) specially a certain particular measure of corn; according to the Rabbins, the third part of an Ephah (אֶפְהָה); according to Jerome on Matt. 13:33, sesquimodius, Gen. 18:6; 1 Sam. 25:18. Dual. סָבַר for סָבַר 2 Kings 7:1, 16; in the Syrian manner contr.; like סָבַר, סָבַר. From the Aramaean form סָבַר has arisen Gr. σάρον, which is used by the LXX., the writers of the New Test., and Josephus.

סָבַר m. a shoe; specially a military shoe, caliga; to be distinguished from the ocrea (מִצְנָח). (Chald. סָבַר; Syr. סָבַר). Isaiah 9:4, סָבַר "every shoe of him that is shod," i. e. of the soldier. From the root—

סָבַר—(1) pr.; apparently TO BE CLAYEY, MISTY; compare Chald. סָבַר, סָבַר; Hebr. סָבַר clay; kindred to

the noun **סנכא** clay. Hence **סנכא** a shoe, by which we keep the clay and mud from our feet. Hence—

(2) *to shoe*, like the Syr. **סנכא**. Part. **סנכא**; see **סנכא**.

סנכא Isa. 27:8; see **סנכא**.

סנכא TO DRINK, to drink to excess, TO TOPE. (The primary idea appears to be that of *sucking up*, *absorbing*, which is expressed by onomatopoeitic words, as **סנכא**, *sorbere*; with the insertion of **ל**, **סנכא**; with the omission of **ר**, Anglo-Sax., *supan*; Germ. *saufen*; [Eng. *to sup*]; and in Greek, by the omission of the sibilant, **סנכא** appears to be of the same origin), Isa. 56:12. Part. **סנכא** a drunkard, Deuter. 21:20; Prov. 23:20, 21. Part. pass. **סנכא** drunken, Nah. 1:10. Hence—

סנכא Eze. 23:42 כחב i. q. **סנכא**; and—

סנכא m. suff. **סנכא**—(1) *wine*, Isa. 1:22; Nah. 1:10.

(2) *a carousal*, Hos. 4:18.

סנכא (fort. i. q. Æthiop. **סנכא**: a man; compare **סנכא**, [Seba], pr. n. of a country and a nation sprung from Cush (Gen. 10:7), which, according to Josephus Ant. 2:10, § 2, seems to have been *Meroë*, a province of Æthiopia flourishing in merchandise and wealth, surrounded by the branches of the Nile. It had a metropolis of the same name, the ruins of which are still found not far from the town of Dschendi; (see Ed. Rüppell, Reisen in Nubien und dem Peträischen Arabien, 1829, tab. 5), Isaiah 43:3; Ps. 72:10. The Gentile noun, plur. **סנכאים** Isa. 45:14 (on which passage compare Herod. iii. 20, as to the tallness of the nation). See Michaëlis Spicilegium Geogr. Hebr. ext. t. i. p. 177, seq., and his Supplem., p. 1707.

סנכא pret. fully and defect. **סנכא**, **סנכא**, **סנכא**, inf. **סנכא** and **סנכא**, fut. **סנכא** and **סנכא**.

(1) TO TURN ONESELF, e. g. Prov. 26:14, "the door turns itself **סנכא** על ציריה on its hinge." 1 Sa. 15:27 **סנכא** **סנכא** "and Samuel turned himself to go away." Followed by **סנכא** Ecc. 1:6; **סנכא** 1 Ki. 2:15; Ps. 114:3, 5; **סנכא** Hab. 2:16; 2 Ch. 18:31, of a person or place to which we turn, and **סנכא** of that from which we turn away, 1 Sa. 17:30, **סנכא** "and he turned himself from him to another." 1 Sam. 18:11; Gen. 42:24; followed by **סנכא** to turn oneself back to follow any one, 2 Ki. 9:18, 19; and absol. *to turn about*, Cant. 2:17; Psal. 71:21. Also, *to turn* is put absol. for *to approach* 1 Sa. 22:17, 18; 2 Sa. 18:15, 30. When

used of things, it is i. q. *to be brought to, to be bestowed upon*, al. 1 Ki. loc. cit.; Num. 36:7; Hab. loc. cit.

(2) *to go round* (which is done by turning oneself continually) in any place; *to go over* a place, e. g. a city, or cities, followed by **סנכא** Cant. 3:3; 5:7; 2 Chr. 17:9; 23:2; also, an acc. Isa. 23:16, **סנכא** "go about the city." 1 Sa. 7:16, "and he went about (the cities) Bethel and Gilgal and Mizpah." 2 Ki. 3:9, "and they went about **סנכא** a way of seven days;" (the words **סנכא** are really in this sentence the accusative, depending on the verb: compare Arab. **סנכא** let us go by night; Plin H. xxiii. 1, "si statim bina stadia ambulentur"); also, *to go round about* a place (umgehen); followed by an acc. Deu. 2:3; Josh. 6:3, 4, 7; in order to avoid it, Nu. 21:4; Jud. 11:18.

(3) *to surround, to encompass*, followed by an acc. Gen. 2:11, 13; 1 Ki. 7:24; 2 Ki. 6:15; Ps. 18:6; 22:17; in a hostile sense, Eccl. 9:14; also followed by **סנכא** 2 Ki. 8:21; and **סנכא** Job 16:13; Jud. 20:5. Gen. 37:7, **סנכא** "and your sheaves surrounded and did reverence;" i. e. your sheaves standing around mine did reverence to it. Absol. *to surround* (a table) is i. q. *to recline, or sit down* at table. 1 Sa. 16:11, **סנכא** "we will not sit down." Compare **סנכא**. To these are to be added two figurative significations.

(4) *to be turned*, i. e. *to be changed*; followed by **סנכא** to be made like any thing, Zec. 14:10.

(5) *to be the cause of* any thing [to bring it about] (comp. Arab. **סנכא** cause, **סנכא** to be the cause, to effect; Talm. **סנכא** cause, pr. a thing or occasion on which something else depends; German *Umstand, circumstance*, from the signification of surrounding; compare **סנכא**, 1 Sam. 22:22, **סנכא** "I am the cause (sc. of the death) of all the persons of thy father's house." Vulg. *ego sum reus omnium animarum*.

NIPHAL **סנכא** and **סנכא** Ezek. 26:2; fem. **סנכא** for **סנכא** (see Lehrs. p. 372; Gramm. ed. x. § 66 note 11); fut. **סנכא**, **סנכא**—(1) i. q. Kal No. 1, *to turn oneself*, Eze. 1:9, 12, 17; 10:11, 16; often used of a boundary, Nu. 34:4, 5; i. q. *to be transferred* to any one, followed by **סנכא** Jos. 15:3; Jerem. 6:12, **סנכא** "their houses shall be transferred to others;" comp. in Kal, Nu. 36:7.

(2) i. q. Kal No. 2, *to surround*, Jud. 19:22; followed by **סנכא** in a hostile sense, Gen. 19:4; Josh. 7:9.

PIEL **סנכא** i. q. Kal No. 4, *to turn about*, i. e. *to change*, 2 Sa. 14:20.

POEL סנכא (1) i. q. Kal No. 2, to go about in a place, followed by א Cant. 3:2. Followed by an acc., to go over a place (im Orte umhergehen), Psalm 59:7, 15; to go round a place (einen Ort umgehen), Ps 96:6. Followed by על in a hostile sense, Ps. 55:11.

(2) i. q. Kal No. 3, to surround, Jon. 2:4, 6; Ps. 7:8; followed by two acc. (any one with any thing), 32:7, 10; especially to watch and defend, Deut. 32:10 (compare Hom. Il. i. 37). Jer. 31:22, נקרא נקרא "a woman protects a man." [Qu. as to the application and rendering of this passage.]

HIPHAL סנכא fut. יסב—(1) causat. of Kal No. 1, to cause to turn, Ex. 13:18; trans. to turn. 1 Ki. 9:14, וסב המלך את פניו "and the king turned his face," etc.; 21:4; 2 Ki. 20:2. וסב עיניו מן to turn away the eyes from, Cant. 6:5. Figuratively, וסב על לב פ' to turn or direct any one's heart to some person or thing, Ezra 6:22; compare 1 Ki. 18:37; and without לב. 2 Sa. 3:12, וסב אלך את כל ישראל "to turn all Israel to thee." From the idea of turning round, it is to transfer, followed by ל of pers., to any one. 1 Ch. 10:14, וסב את המלוכה לדוד "and turned the kingdom to David;" followed by אל of place (into any place), 1 Sa. 5:8, 9, 10; acc. of place, 1 Sa. 20:12.

(2) causat. of Kal No. 2, to cause to go round, or about, i. e. to lead round, e.g. a person, Eze. 47:2; a host, Ex. 13:18; to surround with walls, 2 Ch. 14:6.

(3) causat. of Kal No. 4, to turn, to change. 2 Ki. 23:34, וסב את שמו יהויקים "and he changed his name into Jehoiakim;" 24:17.

(4) intrans. —(a) i. q. Kal No. 1, to turn oneself, 2 Sam. 5:23. —(b) i. q. Kal No. 2, to go round a place, with an acc., Josh. 6:11. —(c) i. q. Kal No. 3, to surround, Ps. 140:10.

HOPHAL סנכא fut. יסב —(1) to turn oneself, to turn, as a door, Eze. 41:24; the roller of a threshing wain, Isa. 28:27.

(2) to be surrounded, inclosed, Exod. 28:11; 39:6, 13.

(3) to be turned, changed, Nu. 32:38.

Derived nouns, סנכה, סנכה, סנכא, סנכא.

סנכה f. (from the root סנכא) turn or course of events (eine Schickung), as proceeding from God, 1 Ki. 12:15; i. q. נסכה 2 Ch. 10:15.

סנכא m. (from the root סנכא) subst. circuit, 1 Ch. 11:2. Hence סנכא from a circuit, from every side, round about (ἀντροθεν, rings von allen Seiten), Deut. 12:10; Job 1:10; Eze. 37:21. ל סנכא from round about any thing, rings von (einer Sache) weg.

Nu. 16:24, 27. In acc. סנכא adv. around, Gen. 23:17; Ex. 16:13; and doubled סנכא סנכא around about, Eze. 40:5, seq.; ל סנכא prep. around (any thing), e.g. ל סנכא around the tent, Ex. 40:33; Nu. 1:53.

Plur. m. סנכאים—(1) those who are around any one, i. e. neighbours, Jerem. 48:17, 39.

(2) circumjacent places (les environs), neighbourhood. Jer. 33:13, בן סנכאי "in the neighbourhood of Jerusalem;" Ps. 76:12; 89:8; 97:2.

(3) with suff. prep. around (any one). Ps. 50:3, סנכאי נשערה מאד "it is very tempestuous around him;" Jer. 46:14.

Pl. f. סנכאות—(1) circuits (bie Umläufe), circles, orbits, in which any one goes. Eccles. 1:6, וסב "and the wind returns upon its circuits," begins its circuits again, again begins to go round.

(2) i. q. סנכאים No. 2, circumjacent places (Umfreis), Jer. 17:26; Nu. 22:4; Dan. 9:16.

(3) in constr. st. it becomes a prep., around, about. Nu. 11:24, סנכאות האהל "about the tent;" Eze. 6:5; Ps. 79:3; with suff. סנכאותי round me, etc.

סנכא TO INTERWEAVE, TO ENTWINE, TO PLAIT. especially branches (see שבר Arab. شَك II. id. Conj. I. to mingle. By softening the letter כ from this root comes the ע quiesc. שונק). Part. pass. Nah. 1:10.

Pual, pass. Job 8:17. Hence—

סנכא m. (with Kametz impure), branches interwoven, a thicket, Gen. 22:13. Here also as it seems to me belongs בן סנכאי Ps. 74:5, so that (.) is long Kametz, although Metheg is wanting in the printed copies. A similar instance is מנתחלקי Ps. 16:5, where all the copies have the word without Metheg, although it is most certain that it should be read mendith; compare Ps. 11:6; 16:5. A few copies have בן סנכא (of the form סנכא), of which there is another trace in pl. סנכאי Isa. 9:17; 10:34.

סנכא with suff. סנכאי (Dag. forte euphon.), Jerem. 4:7, id.; compare שונק.

סנכא Chald. f. Dan. 3:5, and שונכא verses 7, 10, 15; sambuca, Greek σαμβύκη, a musical instrument with strings similar to the nablium (compare נבל); see Athen. iv. 23, p. 175; xvi. 8, p. 633 and 9, p. 637; Casaub. Strabo x. p. 471; Casaub. Vitruv. vi. 1, x 22. And Strabo indeed, loc. cit. says that the Greek word is of barbarous, i. e. oriental origin; in that case it may be so called from the interweaving of the strings (root סנכא); in Dan. loc. cit. it is connected with סנכאי, a word clearly of Greek origin.

סבכי (for **סבך** י"ה "the wood of Jehovah," i.e. crowd of the people of God, comp. **ספך**), [*Sibechai*], pr. n. of one of David's captains, 2 Sa. 21:18; 1 Chr. 11:29, for which, 2 Sa. 23:27, there is a corrupted reading, **סבני**; 20:4; 27:11.

סבל fut. **יסבל**. TO BEAR, TO CARRY, a heavy burden. (Syr., Ch., id.) Isa. 46:4, 7; Gen. 49:15. Used figuratively to bear griefs, sins, etc. i.e. to receive the penalties which another has deserved, Isa. 53:4, 11; Lam. 5:7. [It must not be forgotten that when the vicarious sufferings of Christ are spoken of, every figure falls very far short of the full truth; he actually bore our sins.]

PUAL, part. *laden* sc. with young, hence *pregnant*, *gravid*, used of cattle, Ps. 144:14. Compare Arab. **حامل** carrying, bearing in the womb, **ثقل**,

to be pregnant, to bear in the womb. Syr. **حبل** laden, gravid.

HITHPAEL **הסתבל** to become burdensome, Eccl. 12:5. Hence the four following nouns.

סבל Ch. i. q. Heb. also to lift up (comp. **נשא**), to raise.

POAL, pass. to be erected, Ezr. 6:3. (Samarit. id.)

סבל m. a burden-bearer, 2 Ch. 2:1, 17; 34:13. — in 1 Ki. 5:29 there is in apposition **נשא סבל**.

סבל m. a burden, 1 Ki. 11:28; Ps. 81:7.

סבל m. with suff. **סבלו** (with Dag. forte euphon.) like **סבכו**; comp. Kimchi Michl. p. 212; (and this form must not be derived from **סבל**, nor yet from **סבל**), a burden, Isa. 10:27; 14:25. על **סבלו** "the yoke which (the people) bears," Isa. 9:3.

סבלה or **סבלה** f. only in pl. const. **סבלות** burden-bearing, wearisome and laborious toils, Exodus 11:11; 2:11; 5:4, 5; 6:6, 7.

סבלת in the dialect of the Ephraimites, i. q. **שבלת** an ear of corn, Jud. 12:6.

סבר Ch. i. q. Heb. **שבר** TO HOPE. (In Targ. often for the Heb. **בטח**, **קנה**. Syr. **ܥܡܪ** to suppose, to think). Dan. 7:25, **יִסְבֵּר לְהַשְׁגִּיחַ** "he will hope (confide) that he shall change." Vulg. *putabit quod possit mutare*. The sense is not badly given by Theod. *ὑπονοῦναι τοῦ ἀλλοιωσαί*.

סברי ("two-fold hope"), [*Sibraim*], pr. n.

of a town of Syria, between Damascus and Hamath. Eze. 47:16.

סבתה Gen. 10:7 (21 MSS. **עבתה**) and **סבתה** 1 Ch. 1:9, [*Sabta, Sabtah*], pr. n. of a Cushite nation and country. I have no doubt that this should be compared with the Æthiopic city, **Σαβάρ**, **Σαβὰ**, **Σαβὰι** (see Strabo, xvi. p. 770; Casaub. Ptolem. iv. 10), on the shore of the Arabian gulf, situated just where Arkiko is now, in the neighbourhood of which the Ptolemies hunted elephants. Amongst the ancient translators, Pseudoj. saw the true meaning, rendering it **סמריא**, for which read **סמריא** i.e. the Sembritæ, whom Strabo (loc. cit. p. 786) places in the same region. Josephus (Antt. i. 6, § 2) understands it to be the inhabitants of Astabora.

סבתה ibid. [*Sabtechah*], pr. n. of a district of Ethiopia. Targ. **זנגיטני** Zingitani, on the eastern borders of Ethiopia.

סג pl. **סגים**, see **סינים**.

סגד fut. **יסגד**. TO FALL DOWN to worship, followed by **ל** Isa. 44:15, 17, 19; 46:6, always used of the worship of idols, compare the following word.

סגד fut. **יסגד**. Ch. i. q. Hebr. to fall down to worship an idol, Dan. 3:6; a man, Dan. 2:40; followed by **ל**. (Syr. **ܥܒܕ** to adore, compare the observations under the word **קשה**. Arab. **سجد** id.; whence **مسجد Mosque**.)

סגור m. (from the root **סגר**). — (1) a shutting up, an enclosure, Hos. 13:8, **סגור לבם** "the enclosure of their heart," i.e. precordium.

(2) Job 28:15 i. q. **סגור**, see **סגר**.

(3) As to the words, Ps. 35:3, see the root **סגר**.

סגל an unused root, Ch. **סגל**, **סיגל** to acquire, **סגולת** property; hence —

סגולה f. property, wealth, private property, 1 Ch. 29:3; Ecc. 2:8. **סגולת יינה** often used of the people of Israel (compare **נחלה**), Ex. 19:5; Deu. 7:6; 14:2; 26:18.

סגן or **סגן** only in pl. **סגנים** prop. a substitute deputy (of a prince); hence a prefect, a governor (i. q. Arab., Pers. **شعنة** the letters **ח** and **נ** being interchanged).

(1) a magistrate of the Babylonians, Jer. 51:23

28, 57; Eze. 23:6, 12, 23, compare Isa. 41:25, see Ch. No. 1.

(2) used of the chiefs and rulers of the people of Jerusalem in the time of Ezra and Nehemiah, Ezr. 9:2; Neh. 2:16; 4:8, 13; 5:7; 7:5; 12:40.

סגן m. Chald. *a prefect of a province, a governor*, Dan. 3:2, 27; 6:8; 2:48, רב סגנין "the chief of the governors" (of the Magi).

I. סָגַר fut. יִסְגֹּר (kindred to the verb סָגַר), to SHUT; followed by an acc (a door, a gate), 1 Sam. 1:5; Job 3:10; Gen. 19:6, 10; 1 Ki. 11:27; followed by פָּעַר (prop. to shut around; see פָּעַר No. 3, α). 1 Sam. 1:6, בָּרַחַהּ יְהוָה בָּעַר רַחֲמָה "for Jehovah had shut up her womb;" followed by עַל Exod. 14:3, סָגַר עֲלֵיהֶם הַמִּדְבָּר "the desert has shut them in," or around (see על Job 26:9; 36:30). Job 12:14, יִסְגֹּר עָלָיו "he shuts over a man" (sc. a subterranean prison); followed by לְקִרְאָתָא a pregnant construction, Psalm 35:3, "make bare the spear לְקִרְאָתָא רִדְפִי and shut up (the way) to my persecutors;" (in this passage not a few interpreters have taken סָגַר or סָגַר to be a subst., signifying *sagaris*, by comparison with *σάγαις*, Herod. vii. 64; and Arabic شجار a wooden spear; but for this there is no need). Absol. Gen. 7:16, "and Jehovah shut (the door) upon him," Isa. 22:22. Josh. 6:1, וַיִּסְגְּרוּ וַיִּסְגְּרוּ וַיִּסְגְּרוּ "and Jericho had shut (the gates) and was bolted;" where Kal refers to the shut gates (opposed to open), Pu. as being intensive, signifies their being fastened with bolts and bars. Vulg. *Jericho autem clausa erat atque munita*. Chald. "and Jericho was shut up with iron doors, and made strong with bars of brass." Part. pass. סָגֹר *shut*, Eze. 44:1, 2; 46:1; hence *precious*; hence סָגֹר זָהָב precious gold, i. e. pure, genuine, as opposed to common or adulterated, 1 Ki. 6:20, 21; 7:49, 50; 10:21; 2 Ch. 4:20, 22; 9:20. Vulg. *aurum purum*; Chald. good gold. Others take it as *aurum dendroides*, from شجر a tree; but the previous explanation is the better.

NIPHAL, pass. of Kal, *to be shut up*; used of gates or doors, Isa. 45:1; *to be shut up, inclosed*; used of men, Num. 12:14, 15; 1 Sam. 23:7; and reflex. *to shut up oneself*, Eze. 3:24.

PIEL, סָגַר i. q. Hiph. No. 2.—(1) *to deliver*; followed by בָּ into any one's power (prop. to shut up into the power of any one; compare συγκλείω, Rom. 11:32; Gal. 3:22; Diod. and Dionys. Halic.), 1 Sam. 17:46; 24:19; 26:8; absol. 2 Sam. 18:28.

PUAL, *to be shut*; Josh. 6:1 (see Kal); Isa. 24:10; Jer. 13:19.

HIPHIL—(1) *to shut up*, e. g. a house, Leviticus 14:38; *to shut any one up*, Lev. 13:4, 5, 11.

(2) i. q. Pi. *to deliver up*, Obad. 14; followed by אֶל Deut. 23:16; and בְּיָדָא 1 Sam. 23:11; Ps. 31:9; Lam. 2:7; absol. *to deliver into the power of others* (Preis geben) Deu. 32:30; Am. 6:8; followed by ל of pers. Ps. 78:48.

Derivatives, סָגַר, סָגַר, סָגַר, סָגַר.

II. סָגַר an unused root, Arab. سَجَرَ to fill with water, pass. to be swollen with water. Hence סָגַר.

סָגַר Ch. *to shut, to close*, Dan. 6:23.

סָגַר m. *rain*, Prov. 27:15; from the root סָגַר No. II. (Ch. סָגַר, Syr. سَجَرَ, Sam. سَجَرَ read אֶסְגֵּר id.)

סָגַר m. *stocks, nervus*, i. q. מַהֲפָקֶת, a piece of wood by which the feet of a captive were shut in, Job 13:27; 33:11. (Syr. سَجَلَ, Ch. סָגַר id.), from the root—

סָגַר TO STOP, TO SHUT UP with a bar, or bolt.

סָגַר masc. *indusium*, a wide garment made of linen, worn on the naked body under the other clothes, Jud. 14:12, 13; Isaiah 3:23; Prov. 31:24.

LXX. σενδών. (Syr. سِنْدُون, in the Syr. version of the New Test. this stands for the Gr. σενδώνιον, Luke 19:20; λένιον, John 13:4). From the root סָגַר.

סָגַר an unused root, perhaps [observe this is merely conjectural], i. q. שָׂרַם, שָׂרַר to burn. Hence—

סָגַר Gr. Σόδομα, *Sodom* ("burning," "conflagration," as being built on a bituminous soil, and being perhaps on this account liable to frequent fires; comp. that part of Phrygia which was called κατακαυμένη, [This insinuation about the frequency of fires may be an attempt to account for the destruction by natural causes; no one who believes in the word of God can do this;]) pr. n. of a city in the valley of Siddim, which was destroyed, together with three others, in the time of Abraham, and submerged in the Dead Sea, Gen. 10:19; 13:10; 18:20; Isa. 1:9. *Vines of Sodom* (which appear to have been degenerate; compare as to the apples of Sodom, Jos. Bell. Jud. IV. 8 § 4), Deu. 32:32, furnish an image of a degenerate condition; compare the opp. Jerem. 2:21; *judges of Sodom* mean unjust judges of corrupt or oral, Isa. 1:10.

סָדַן Arab. سَدَن i. q. **סָדַל** TO LOOSEN, TO LET ONE'S GARMENT HANG LOOSE (see the letter ל); whence **סִדִּין**, **סִדָּן**, **סִדִּין** a sail, a wide garment.

סָדַר an unused root; Ch. **סָדַר** i. q. Heb. **סָדַר** to place in a row, to dispose, or arrange in order; whence **סִדְרָה**, **סִדְרָה**, and —

סִדְרָה m. order, pl. Job 10:22. (Syr. **سَدْرَة** id.).

סָהַר an unused root [kindred with **סָהַר**, **סָהַר**]; in Samarit. i. q. **סָהַר** to go round, to surround; hence to be round. Talmud. **סָהַר** a wall, a fence. Hence —

סָהַר m. roundness; found once Cant. 7:3. **סָהַר** "a bowl of roundness;" i. e. round. (Syr. **سَهَرَة** the moon; comp. **سَهَرَة**). And —

סָהַר m. a tower, so called from its being round, a castle (Syriac **سَهْرَة** a fortress, a palace). **בֵּית הַסָּהַר** the house of the castle, used of a fortified prison, Gen. 39:20 — 23; 40:3, 5. The Samaritan copy has **סָהַר**, which shows a leaning towards Aramaism.

סוֹא [So], pr. n. of a king of Egypt, a cotemporary of Hosea, king of Israel (2 Ki. 17:4), the *Sevechus* of Manetho, the second king of the dynasty of the Ethiopians in Upper Egypt; the successor of Sabaco, and the predecessor of Tirhaka (**סָהַרְהָקָה**), who reigned for 14 years (Euseb. 12). The name of Sevechus is from the Egyptian *Sebch*, *Sevch*, i. e. the god Saturn (Champollion, *Panthéon de l'Egypte*, No. 21, 22). As to the agreement of sacred history and that of Egypt at that period, see my Comm. on Isa. i. page 596.

I. **סוֹא** or **סוֹיָה** (once **סוֹיָה** 2 Sa. 1:22) i. q. **סוֹא** TO GO AWAY FROM, TO DEPART, especially from God, followed by **מִן** Ps. 80:19; 53:4. Part. pass. Prov. 14:14, **סוֹיָה לֵב** one who draws back in heart (from God), compare Ps. 44:19.

NIPHAL **סוֹא**, fut. **יִסְוֶה** to draw back (prop. to be made to draw back) — (a) used of an enemy when retreating, commonly with the addition of **אֶחָד**. Ps. 35:4, **יִסְוֶה אֶחָד יְהוָה**, "let them draw back and be ashamed." Ps. 40:15; 70:3; 129:5; Isa. 42:17; 50:5; Jer. 46:5. — (b) followed by **יְהוָה** to draw back from Jehovah, i. q. Kal, Zeph. 1:6; without these words, id. Ps. 44:19; 78:57.

[HIPHIL, see **סוֹא**.]

Derived nouns, **סוֹא**, **סוֹיָה**, **סוֹיָה**.

II **סוֹיָה** TO HEDGE ABOUT, i. q. Heb. **סוֹיָה**. Syr. **سَوَّى**, Ch. **סוֹיָה**. Part. pass. Cant. 7:3.

סוֹיָה once, Eze. 22:18 כחִיב i. q. **סוֹיָה** dross, scoria **סוֹיָה** m. a prison, cage of a lion, Ezek. 19:9 LXX. **κηρός**. Vulg. *cavea*. Root **סוֹיָה**.

סוֹיָה m. prop. a couch, cushion, triclinium, on which persons recline (for **סוֹיָה**, Arab. **سَوَّى**, a cushion, a pillow, from **סוֹיָה** Niph. No. 2, which see). Hence —

(1) a sitting together, an assembly, either of friends familiarly conversing, Jer. 6:11; 15:17; or of judges consulting together (hence used of God as consulting with the powers above, [God's counsels all proceed from himself; He may communicate them to others, but he does not consult with them], Psal. 89:8; Job 15:8; Jer. 23:18); or of the wicked debating evil counsels, Psal. 64:3; [of the upright] 111:1.

(2) deliberation, counsel, Pro. 15:22, **סוֹיָה** "without deliberation;" opp. to **יִשְׁעִים** Psal. 83:4.

(3) familiar conversation, familiar acquaintance, Ps. 55:15. Job 19:19, **סוֹיָה** "my familiar acquaintance." **סוֹיָה** familiar acquaintance with Jehovah, i. e. his favour. [There is no reason for departing in this phrase from the ordinary meaning, counsel.]. Psal. 25:14; Pro 3:32; Job 29:4.

(4) a secret; whence **סוֹיָה** to reveal a secret, Prov. 11:13; 20:19; 25:9; Am. 3:7.

סוֹיָה (for **סוֹיָה** "an acquaintance of God"), [Sodi], pr. n. m. Num. 13:10.

סוֹיָה a very uncertain root, see **סוֹיָה**.

סוֹיָה i. q. **סוֹיָה** TO WIPE AWAY, TO SWEEP AWAY. Hence pr. n. **סוֹיָה** [and the following words] —

סוֹיָה [Suah], pr. n. m. 1 Ch. 7:36.

סוֹיָה f. i. q. **סוֹיָה** sweepings, filth, dung, Isa. 5:25, **סוֹיָה**. LXX. **σκαπία**. Vulg. *quasi sterces* Targ. **סוֹיָה**. Kimchi considered the letter כ to be radical in this word, so that **סוֹיָה** would be from the root **סוֹיָה** to sweep away; whence **סוֹיָה** sweepings; but כ of resemblance in such a sentence could hardly be omitted by ellipsis.

סוֹיָה an unused root, which seems to be the same as **סוֹיָה** and **סוֹיָה** to draw back. Hence —

סוּחַ [Sotai], pr. n. m. Ezr. 2:55; Neh. 7:57. [In Thes. this is referred to שוּחַ.]

סוּחַ i. q. **סוּחַ** I, 3, TO ANOINT, always used of the anointing of the body, which, after washing, was done in the bath; thus differing from **מָשַׁח**, which is used of a solemn anointing. With acc. of pers. 2 Ch. 28:15, and 3 of the oil, Eze. 16:9; intrans. *to anoint oneself*, Ruth 3:3; Dan. 10:3; 2 Sa. 12:20 [Hiph.]; followed by an acc. of the unguent (compare **מָשַׁח** Am. 6:6); Deut. 28:40, **לֹא תִשָּׁח** "but thou shalt not anoint thyself with the oil;" Mic. 6:15; 2 Sam. 14:2.

HIPHIL, *to anoint oneself*, 2 Sa. 12:20. But the part. **מִשָּׁח** Jud. 3:24, is i. q. **סוּחַ** covering, from **סָכַר**. Derivative, **סוּחַ**.

סוּחַ f. Chald. Dan. 3:5, 10, 15, and with **סוּחַ** omitted **סוּחַ** verse 10 כְּחִיב, Syr. **سُوحَا** a double pipe with a bag, *Sackpfeife, Bagpipes*; the Greek word *συμφωνία* (Serv. ad Aen. xi. 27; Isidor. Orig. iii. 21 extr.) received into the Chaldee language, just as at present this instrument is called in Italy and in Asia Minor, *Zambogna*. (As to this instrument see a Hebrew treatise on musical instruments, entitled *Shilte Hagibborim*, in Ugolini's Thes. vol. xxxii.). Well explained by the Hebrew interpreters **עוֹנֵב**.

סוּחַ pr. n. *Syene*, a city, situated on the extreme southern limits of Egypt, on the tropic of Cancer, Copt. **CO'RAM**; Champollion (l'Egypte sous les Phar. i. 164) interprets it *opening, key*, i. e. of Egypt, from **סוּחַ** to open, and **CA**, which forms participles; Arab. **أسوان** Eze. 29:10; 30:6, in both places in the accusative, *to Syene*. See Jablonskii Opuscc. ed. te Water, t. i. p. 328; Michaëlis Spicileg. t. ii. p. 40.

סוּחַ an unused root, i. q. **שׂוּחַ** *to be glad*, prop. *to leap for joy*, used in the Zabian language of the leaping of horses [but this is not quite certain, see Thes.]. Hence [the following words, also **סוּחַ**]—

סוּחַ m.—(1) *a horse*, so called from its leaping, Gen. 47:17; Ex. 14:9; Deut. 17:16, etc. (Aram. **סוּחַ**, **סוּחַ** id.).

(2) *a swallow*, so called from its swift and cheerful flight, ἀπὸ τοῦ ἀγάλλεσθαι πτερυγέσσειν, Isa. 38:14, and Jer. 8:7 כְּחִיב, where the **קרי** has **סוּחַ**. The word is rendered *swallow* by LXX., Theod., Jerome. The Hebrew interpreters explain it to be *the crane*. See Bochart, Hieroz. t. ii. p. 60.

סוּחַ . f. *a mare*, Cant. 1:9 LXX. ἡ ἵππος, which the Vulgate takes as a collective, and renders *equitatus*. But it would not be very elegant to compare a beloved female to *cavalry*.

סוּחַ ("horseman"), [Susi], pr. n. m. Num. 13:11.

סוּחַ see **סוּחַ**.

סוּחַ—(1) prop. TO SNATCH AWAY, TO CARRY AWAY, i. q. **סוּחַ**, which see. Hence **סוּחַ**.

(2) to make an end (see Hiph.), but in Kal intrans. *to leave off, to desist*, Isa. 66:17; Est. 9:28. Here also are to be referred **סוּחַ** Psal. 73:19 (Milél), and **סוּחַ** Am. 3:15 (Milra on account of Vav conversive). (Syr. and Chald. id., Arab. **ساف** VIII. to cause to perish, to exterminate).

HIPHIL, *to take away, to destroy, to make an end of*. Zeph. 1:2, 3, **סוּחַ** "in taking away I will take away;" and Jerem. 8:13, **סוּחַ** "taking away I will take them away;" where inf. pleon. is from the kindred verb **סוּחַ** No. 5 (comp. Isa. 28:28). Hence **סוּחַ**, **סוּחַ**.

סוּחַ Chald. id. *to have an end*, i. e. *to be fulfilled*, as a prediction, Dan. 4:30 (compare **סוּחַ** No. 1, fin.).

APHEL, *to make an end of* a thing, Dan. 2:44.

סוּחַ m.—(1) *rush, reed, sea weed*. (The etymology is not known, and it cannot be derived from the verb **סוּחַ**. Perhaps it may be of the same origin as the Lat. *scirpus*, *sirpus*, the old high Germ. *Sciluf*, Germ. *Scilf*, Dan. *sif*, *saf*, the letter *r* being gradually softened into *l*, and even into a vowel, see the roots **סוּחַ**, **סוּחַ**, **סוּחַ**). Specially—(a) *sea weed*, Jon. 2:6; whence **סוּחַ** the weedy sea, i. e. the Arabian gulf which abounds in sea weed, Ps. 106:7, 9, 22; 136:13. It is also called in Egyptian **סוּחַ**, i. e. the sea of weed. See Michaëlis Suppl. ad Lexx. Hebr., p. 1726; Jablonskii Opuscc. ed. te Water, t. i. p. 266; Bochart, Opp., t. ii. page 1191.—(b) *a rush* growing in the Nile, Exodus 2:3, 5; Isa. 19:6. Plin. N. H. xiii. 23, sect. 45.

(2) pr. n. of a town [?], Deu. 1:1.

סוּחַ masc. *an end*, a word belonging to the later Hebrew [but see the books in which it occurs], when verging towards the Aramæan, i. q. **סוּחַ** Eccl. 3:11; 7:2; 12:13; 2 Chr. 20:16; used of the uttermost part of a host, Joel 2:20. Root **סוּחַ**.

סוּחַ emphat. **סוּחַ** Chald. id., Dan. 4:8, 19; 6 27 7:28.

סופה fem. *a whirlwind, tempest*, carrying all before it, Job 21:18; 27:20; 37:9; Prov. 10:25; Isa. 17:13; with ה *parag.* סופה Hos. 8:7.

סור fut. יסור, with ו convers. יסיר.

(1) TO TURN ASIDE, TO GO AWAY, TO DEPART, e.g. from a way, followed by מן Ex. 32:8; Deu. 9:12; 1 Ki. 22:43; מל Nu. 12:10; 14:9. Specially these expressions should be observed—

(a) *to depart from God*, i.e. to turn away from his worship, followed by מן 1 Sam. 12:20; 2 Ki. 10:29; 18:6; 2 Chr. 25:27; מל Eze. 6:9; מן Jer. 17:5; followed by ב in a pregnant sense, to turn aside (from God), and to be turned against him (as if more fully expressed ב וסרה), Hos. 7:14. On the contrary—

(b) God is said *to depart from any one*, i.e. to give him up, leave him destitute, followed by מן 1 Sa. 28:15, 16; Jud. 16:20; in like manner the Spirit of God is said to depart from any one (1 Sa. 16:14); strength (Jud. 16:17); dominion (Gen. 49:10), i.e. to desert him, to leave him destitute; followed by מן Gen. Jud. l. l. c. c.; מל 1 Sa. loc. cit. Poet., Pro. 11:22, "a fair woman סרה from whom understanding has departed," void of understanding.

(c) *to depart from the law*, followed by מן Deu. 17:20; 28:14; Joshua 23:6; Dan. 9:5, 11; Psalm 119:102; followed by an acc. (to violate a law), 2 Ch. 8:15; from the path of rectitude, Isa. 30:11; from sins, followed by מל 2 Ki. 10:31; from evil (i.e. to avoid evil), Job 1:1.

(d) *to withdraw from calamity*, i.e. to escape it (entweichen, entkommen). Job 15:30, "he shall not depart out of darkness," he shall not be able to escape from calamity. LXX. οὐδὲ μὴ ἐκφυγὴ σκοτός.

Absolutely, those are sometimes said *to have departed*—(a) who have turned away from God, are become degenerate (compare above, letter c), Deut. 11:16; Ps. 14:3; Jerem. 5:23; Dan. 9:11.—(β) things which have passed away. 1 Sa. 15:32, "the bitterness of death has turned aside;" i.e. has passed away. Hos. 4:18.—(γ) things which are taken away, removed. 1 Ki. 15:14, "and the high places did not turn aside;" were not taken away. 22:44; 2 Ki. 12:4; 14:4; 15:4; Job 15:30.

(2) *to draw near* to any person or thing (turning from the way), constr. absol. Ex. 3:3; אסרה-נא "let me now draw near and see;" verse 4; Ruth 4:1; followed by אל of person, 1 Ki. 22:32; followed by אל it is, to turn in unto (einführen) any one, Jud. 4:18; Gen. 19:3; אל-בית into any one's house, ibid.; verse 2: also followed by ה local, as

סור to turn in thither, 2 Ki. 4:8, 10; Judges 18:3, 15; סור הנה to turn in hither, Prov. 9:4, 16 Absol. *to have access* to any one, 1 Sa. 22:14.

HIPHAL, הסי, fut. יסיר, with ו convers. יסיר (this form can only be distinguished by the sense from the fut. Kal).

(1) *to cause to depart*, i.e.—(a) *to remove*; e.g. those who had familiar spirits, 1 Sam. 28:3; any one from ruling, 2 Chr. 15:16; out of one's sight, 2 Ki. 23:27; more often used of things, e.g. to take away the high places, 2 Ki. 18:4; Isa. 36:7; the covering of a ship [the ark], Gen. 8:13; any one's head (to behead), 1 Sam. 17:46; 2 Sam. 5:6; 16:9; garments (i.e. to lay aside), Gen. 38:14; reproach, dishonour, 1 Sam. 17:24; the right of any one (i.e. to deprive of), Job 27:2; 34:5, etc.—(b) followed by מן אסיר *to turn away* any one from the worship of God, Deut. 7:4.—(c) *to recall* one's words, Isaiah 31:2.

(2) followed by אל to cause to turn aside to oneself, *to bring to oneself*, 2 Sam. 6:10.

HOPHAL הוסר *to be removed*, Levit. 4:31; Dan. 12:11. Isa. 17:1; מוסר מוסר מוסר "Damascus shall be removed (i.e. taken away) from amongst cities;" compare מן No. 5.

PIEL סור causat. of Kal 1, let. c, *to cause to depart*, used of a way; i.e. to turn it aside from what is right and true, Lam. 3:11 (compare verse 9).

Hence סרה, יסיר, pr. n. סרה and—

סור—(1) part. pass. i. q. מוסר removed, expelled (compare 1 Sam. 28:3). Isaiah 49:21; נלה וסרה "an exile and expelled." Jer. 17:13; סרי, סרי "those who are removed from me," i.e. who have departed.

(2) *a degenerate branch* or shoot; compare the root No. 1, a. Jerem. 2:21; סרי הנפן וסרה "the degenerate branches of a strange vine."

(3) [Sur], pr. n. of a gate of the temple; only found 2 Kings 11:6; for which, in a similar passage, 2 Chron. 23:5, there is הוסר the gate of the foundation.

סית not used in Kal, TO INSTIGATE, TO STIMULATE. (This root is not found in the other cognate languages, and perhaps it may be secondary from סית a thorn, a goad).

HIPHAL הסי, and הסי Jer. 38:22; fut. יסית, and יסית Isa. 36:18; part. מסי 2 Chr. 32:11.—(1) *to stimulate, to instigate, to incite*—(a) followed by a gerund, some one to something, Josh. 15:18; Jud. 1:14; 2 Chron. 18:2; especially to do evil, Deut. 13:7; 1 Ki. 21:25; Job 36:18.—(b) followed by ב

of pers.; to irritate, incite against any one, 1 Sam. 26:19; Job 2:3; Jer. 43:3.

(2) to drive out, to expel. Job 36:18, **קָרַחְתִּיךָ** "lest he drive thee out by chastening;" followed by **כָּן** 2 Ch. 18:31; in a good sense, i. q. to lead forth, to set free, Job 36:16.

סוּת m. *ἡ ἀπὸ λεγόμεν.* Gen. 49:11, a garment, by aphæresis for **סִטוּת** (which is found without abbreviation in the Samaritan copy), see my Comment. de Pent. Sam. p. 33, and Lehrs. 136. Although other examples are not found of **כ** being omitted at the beginning of a word (an example of its omission in the middle is found in **סָם** for **סָכָם**, which see), yet it is certain that besides the quiescents and liquids, the softer mutes are also sometimes cast away, as the Ch. **סָכָם** hostility, **סָכָה** *متاع*, and **סָכָה** possession; also, the mark of the genitive in the common language. [This word may be from **סוּת**, see Thes.]

סָחַב—(1) i. q. Arabic **سحب** TO DRAG OR DRAW ALONG on the ground, so as to sweep the earth (an der Erde herumschleppen), e. g. a dead body, 2 Sa. 17:13. Jer. 15:3, **אֶת־הַדְּלָבִים לִסְחַב** ("I will send) dogs to drag (them) about." Jer. 22:19; 49:20.

(2) to pull or tear in pieces; hence—

סָחַבָה f. a tearing in pieces. Jer. 38:11, 12, **בְּלִי הַסָּחַבֹּת** "old torn cloths."

סָחָה TO SWEEP AWAY, TO WIPE AWAY, in PIEL only, Ezek. 26:4. (Arabic **سحا** id.; Syriac **ܣܚܐ** broom; Ch. **סָחָה** to wash. Kindred roots are **סָחַב**, from which **סָחָה**, **סָחָה**, and **סָחָה**.) Hence—

סָחִי m. sweepings, offscouring, dung, Lam. 3:45, used of any thing vile. (Ch. **סָחִיתָא** dung.)

סָחִישׁ *ἀπ. λεγόμεν.* 2 Ki. 19:29; for which, Isaiah 37:30, there is found **שָׁחִישׁ** that which grows spontaneously in the third year from the sowing (on this compare Strabo, xi. 4, § 3, p. 502, Casaub.); comp. **סָחִישׁ**. LXX. 2 Ki. *αὐτοφυῆς*. Aqu. and Theod. in Isa. *αὐτοφυῆς*. See as to the etymology under **שָׁחִישׁ**.

סָחַף Arab. **سحب**—(1) pr. i. q. **סָחַב**, **סָחָה** TO SWEEP, TO SCRAPE, and more strongly, to sweep away, to scrape off; hence used of a shower which carries every thing before it, Prov. 28:3. (Arabic **سحيفة** a violent, sweeping rain; **سحاب** a torrent.)

(2) to cast down to the ground (Syr. **ܣܚܐ** id.), whence—

NIPHAL, to be cast down, Jer. 46:15.

סָחַר TO GO AROUND, TO TRAVEL ABOUT, a country, followed by an acc. of the country, Genesis 34:10, 21. (Kindred is **סָחַר** which see. Ch. **סָחַר** is very often in the Targums for the Heb. **סָכַב**. In Syriac it means spec. to travel about as a beggar, to go a begging. In Arab. **سحر** and **سحر** the idea of going about is very uncertain, and it is not supported by the usage of the language). Specially to go round, to travel about countries for the sake of traffic; hence to trade, *ἐμπορεύομαι*. Genesis 42:34, **וְאַתְּ־הָאָרֶץ תִּסְחָרִי** "and ye shall go through the land," i. e. to buy corn. Part. **סָחָר** a chapman, merchant, *ἐμπόρος*, Genesis 23:16; 37:28. **סָחָרִי** the king's merchants, who made journeys in order to purchase for him, 1 Ki. 10:28; 2 Ch. 1:16; also a sailor, Prov. 31:14; Isa. 23:2. Fem. **סָחָרָה** a female merchant, Eze. 27:12, 16, 18. Metaph. to have intercourse with any one, Isa. 47:15. (In Aramaean and Arabic the signification of trading is expressed by the cognate verb **סָחַר**, *تجّر*).

PILPEL **סָחַרְחַר** to go round quickly, used of the heart, i. e. to palpitate violently, Ps. 38:11.

Derivatives **סָחָר** and the four nouns which follow

סָחָר m. [const. **סָחָר**]—(1) mart, emporium, Isa. 23:3.

(2) wealth resulting from merchandize, Isa. 45:14.

סָחָר m. profit, gain, resulting from merchandize, Isa. 23:18; hence used of any gain, Proverbs 3:14, **כִּי טוֹב סָחָרָה מִסֶּפֶּה־כֶּסֶף** "for her (i. e. wisdom's) gain is better than that of silver." Prov. 31:18.

סָחָרָה f. merchandize, traffic, as a concr. merchants. Ezek. 27:15, **סָחָרִית יָדֶךָ** i. q. **סָחָרִי יָדֶךָ** verse 21, the merchants who are at thy hand (*bie du an der Hand hast*).

סָחָרָה f. a shield, so called from surrounding i. e. defending (from the root **סָחַר** to surround, comp. **סָחַל** a tower, fortress), Ps. 91:4.

סָחָרָה f. a kind of costly stone, used in making a tessellated pavement, Esth. 1:6. It is either a kind of black marble, compare Syr. **ܣܚܐܢܐ** lapis niger tinctorius (**ס** and **שׁ** being interchanged), or as I should prefer taking it, marble marked with round spots, as if shields, shielded marble; see **כַּתְּרָה**. Tortoiseshell is what **ס** has been supposed to be by Hartmann (Hebräerin iii. p. 353), consisting as it were of

shields (compare סחרה); but it is scarcely probable that this was introduced in making a pavement amongst various kinds of marble.

סחש see חחש.

סחש plur. i. q. סחש faults, Ps. 101:3; from the root סחש i. q. שחש to sin, to transgress.

סח m. (from the root סח), Eze. 22:18 קרי (where there is the סחח), and plur. סחש the refuse of metal.—(a) scorica, dross; Pro. 25:4, סחש סחש, "take away the dross from the silver;" Pro. 26:23, סחש סחש "silver of dross," i. e. not yet refined.—(b) baser metal which having been mixed with purer is separated from it by melting (see סחל); Eze. 22:18, 19; Isa. 1:22, 25.

Note. For סחש in many copies, both MS. and printed, there is read סחש Isa. 1:22, 25; Ezek. 22:18, 19 (compare Lehrs. p. 145), but the former is to be preferred.

סח m. Esth. 8:9, the third month of the Hebrew year from the new moon of June to that of July; perhaps from the Chaldee root סח to rejoice, as if month of rejoicing. [Benfey gives it a Persic derivation.]

סח ("sweeping away," i. e. a leader, carrying every thing before him, from the root סח), [Sihon], pr. n. of a king of the Amorites, reigning in Heshbon, Nu. 21:21, 23; Ps. 135:11; whence the city of Sihon, i. e. Heshbon, Nu. 21:28.

סח an unused root, prob. to be muddy, clayey; kindred to the root סח, whence the Chaldee סח, Syriac סח clay, i. q. Chald. סח, Syr. סח Arab. طين.

סח ("clay"), [Sin], pr. n.—(1) Pelusium, a city situated in the marshes on the eastern border of Egypt, now together with the whole region submerged by the sea, Eze. 30:15, 16; compare Strabo xvii. p. 802. It is called in Arabic طينة i. e. marsh, and فرامة Farame, which latter indeed is from the Egyptian φεροις, i. e. a clayey place (from φ art. masc., φ to be, and ον clay); as has been observed by Champollion, l'Egypte, ii. 82, seq.

(2) The desert of Sin in the neighbourhood of Mount Sinai, on the shore of the Heroöpolitan gulf, Ex. 16:1; 17:1; Nu. 33:12.

סח pr. n. Sinai, Sina (Gr. Σινά, comp. Heb. Gr.

ed. x. p. 56, note), a mountain, or rather a mountainous region in the peninsula of Arabia, between the two gulfs of the Red Sea (the Heroöpolitan and Ælanite); celebrated for the giving of the Mosaic law; called more fully סח Ex. 16:1; 19:11, seq.; 24:16; 34:4, 29, 32; Lev. 25:1; 26:46; 27:34, etc. In this mountainous region there are three principal summits, the lower of which towards the north-east is called Horeb (סח dry), from which towards the south there is the ascent to another, called Sinai, kar' סח perhaps clayey, miry; compare the neighbouring desert of סח; the third summit towards the south-west is called Mount St. Catharine. See Burckhardt's Travels in Syria, Germ. ed. p. 1078. A rather different account of the names of the three mountains has been given by Ed. Rüppell, Reisen in Nubien und dem Peträischen Arabien (1829), tab. 11. [See also Robinson.] The desert near the mountain is called סח Ex. 19:1, 2; Lev. 7:38; Nu. 1:1, 19; 9:1.

סח [Sinite], pr. n.—(1) of a nation near Mount Lebanon, Gen. 10:17; 1 Ch. 1:15; where Strabo (xvi. 2, § 18, p. 756, Casaub.) mentions the town of Sinna, Jerome (Quæst. Heb. in Genesin) Sinen, Breidenbach (in Itinerario, fol. 1486, p. 47), a village, Syn. See Michaëlis, Spicileg. Geogr. Ext. tom. ii. p. 27.—More difficult is—

(2) סח Isa. 49:12; the context requires that this must be a very remote country, to be sought for either in the eastern or southern extremities of the world. I understand it to be the land of the Seres or Chinese, Sinenses; this very ancient and celebrated nation was known by the Arabians and Syrians by the name سينا, چین, سین, and might be known by a Hebrew writer living at Babylon, when it was almost the metropolis of Asia. [But this occurs in Isaiah, a book written in Judea; the place where written does not, however, affect the argument as to whether the Chinese be intended or not; the Spirit of God knows all nations and their names, present and future; and just as he could speak beforehand of Josiah and Cyrus, so he could of the Chinese]. At what period this name was given to the Chinese, by the other nations of Asia, and what its origin may be, do not plainly appear. The Chinese themselves do not know the name, and even seem to be wholly destitute of any ancient domestic designation, adopting either the name of the reigning dynasty, or else lofty titles of honour, such as Dshung-kue-dshin, the citizens of the kingdom which is in the middle of the earth. As to the origin of the name, if their opinion be

correct who suppose that the Chinese were so called from the dynasty of *Tshin*, who reigned from the year 246, A.C., and onward (see Du Halde, *Descr. de la Chine*, t. i. § 1; Abel-Remusat, *Melanges Asiatiques*, ii. p. 334, seqq.), a Hebrew writer, contemporary with Cyrus [but Isaiah lived centuries before], would not make any mention of it; but (whatever be thought of the people *Tshinas*, mentioned in the laws of Menu) the authors of this opinion themselves concede, that the name of that dynasty might be known amongst foreign nations before it was in possession of the whole empire of China; nor, indeed, are we in want of other modes of explaining this name. In the Chinese language *dshin* denotes *iron*; why then may not this name have been given to the Chinese by foreigners? for instance, by the Indians (amongst whom also, in the books of the Buddhists, mention is made of *Dshina*; see Klaproth, *Asia Polyglotta*, p. 358). This name may have been given to them as that by which they called themselves and all men. We have a similar instance in the Ethiopic pr. n. סָבָא and שָׁבָא i. q. ሕወሓት: a man. Those who do not apply this to the Chinese, either understand it of the *Pelusiotes* (compare פִּלֹּס), and by Synecd. the Egyptians, as Bochart, *Phaleg*. iv. 27, or the *Syenites* (compare סֵנִיָּה). LXX. ἡ Περσῶν.

סִים *a swallow*, Jer. 8:7 קִיר for סִים.

סִיסָרָא ("a field of battle," compare Syriac ܣܝܣܪܐ, perhaps, for סִיסְרַתָּא from the root סִסַּר = سار to leap onward, to make an onset), [*Sisera*], pr. n. m.—(1) of a general of Jabin, king of Canaan, Jud. 4:2, seq.; Ps. 83:10.—(2) Ezr. 2:53; Neh. 7:55.

סִיעָא ("council," so the Syr. and Ch., ["congregation, assembly"]), [*Siaha*], pr. n. m. Neh. 7:47; for which there is a corrupted form, סִיעָא Ezra 2:44; which seems to have arisen from two others סִיעָא and סִיעָה, compare סִיעָסִים.

סִיפִנְיָה Dan. 3:10 כְּתִיב, for סִיפִנְיָה which see.

סִיר Med. Yod, to boil up, to bubble up; compare סָר to spring up, to boil or bubble up as wine, anger, a fever, Hebr. שָׂאָר and שָׂאָר to ferment, יָר to boil up, to ferment, gāḥren. Hence—

סִיר comm (Jer. 1:13; Eze. 24:6).

(1) *a pot*, so called from boiling and bubbling, Jer. 1:13; Eze. 11:3, 7; 24:3, 6. סִיר הַיָּדָיָה Ex. 16:3. Ps. 60:10, מִנְּאֵב סִיר הַיָּדָיָה "Moab shall be the pot or basin) of my washing," my wash-pot; con-

temptuously said for, I will use it as the meanest vessel. Plur. סִירֹת Ex. 38:3; 1 Ki. 7:45.

(2) plur. סִירִים *thorns, briars*, so called from the idea of boiling or bubbling up, a notion which is applied to the redundant and luxuriant growth of plants (bas *Aufwuchsen*); especially in woods, see the root שָׂר and שָׂר No. 2, Isaiah 34:13; Hcsea 2:8. Used with a paronomasia in this passage, Ecc. 7:6, "קִיּוֹל הַסִּירִים תַּחַת הַפִּיר" like the crackling of (kindled) thorns under a pot." *A thicket* is used poetically, as an image of impiety. Nah. 1:10, עֲרֵב סִירִים בְּבָקִים "they are folded together as thorns," (see שָׂר B, 2, c). Comp. Mic. 7:4; Eze. 2:6. It also denotes *a hook, a fish hook*, from its resemblance to a thorn (compare חוֹלֶה). Plural סִירֹת Amos 4:2. (I formerly referred סִירִים *thorns*, to the root סִסַּר, so that it would properly signify *recedanea*, the degenerate parts of a shrub, compare סִסַּר הַנֶּקֶן Jer. 2:21; but it is preferable to refer the word סִיר in both significations to the same origin).

סִיר m. ἄπ. λεγόμεν. *a crowd, multitude*, of people, Ps. 42:5. So all the interpreters, as the context requires; although in defining the etymology they greatly differ. I have no doubt, however, that prop. it is *a thicket of trees, a thick wood*, applied poetically in this passage to a dense crowd of men; compare שָׂר used of a crowd of enemies, Isaiah 10:18, 19, 34.

סִיר (from the root סִסַּר), with suff. סִירֹנוּ, once סִירֹנוּ, Ps. 76:3, m.

(1) *a hut, booth, cottage*, Ps. 27:5; poet. used of a tent or house, Ps. 76:3.

(2) *a thicket of trees, the lair of wild beasts*, Ps. 10:9; Jer. 25:38.

סִקָּה an unused root, i. q. שָׁקָה to look at; whence pr. n. יִסְקָה.

סִקָּה f. of the noun סִקָּה—(1) *a booth, a cot*, made of leaves and branches interwoven, Jon. 4:5; Job 27:18; Isa. 4:6. מִנְּאֵב הַסִּקָּה the feast of tabernacles, the feast of booths of branches, Lev. 23:34; Deut. 16:13.—It is once used contemptuously of a small ruined house, Am. 9:11 [it is difficult to see what idea of contempt is contained in the passage]; elsewhere used of tents made of curtains, Lev. 23:43; 2 Sam. 11:11; 22:12; and poet. of the habitation of God, Ps. 18:12; Job 36:29.

(2) *a booth for cattle*, Gen. 33:17.

(3) *the lair of a lion*, Job 38:40.

סִבּוֹת ("booths"), [*Succoth*], pr. n.—(1) of a

sown in the tribe of Gad, Josh. 13:27; Jud. 8:5; 1 Ki. 7:46; as to its origin, see Gen. 33:17. **שָׂדֶה** **סכות** Psa. 60:8; 108:8, the territory of (the city of) Succoth.

(2) a station of the Israelites in the desert, in the neighbourhood of Egypt, Ex. 12:37; 13:20; Num. 33:5. It is hard to say what are—

(3) **סכות בנות** 2 Ki. 17:30, [*Succoth-benoth*], booths of daughters, which the Babylonian colonists, who were brought to Samaria, are stated to have made for their idols. It is generally understood to be tents in which women prostituted themselves (compare **קדשה**); however, I expect that we ought to read **סכות במות** *tabernacles* (consecrated to idols) in high places. [This is, however, but a conjecture.] Compare **במה**.

סכות f. i. q. **סך**, **סכה** Am. 5:26, a booth or tent, which the Israelites, turning aside to idolatry in the desert, constructed in honour of a certain idol, like the tabernacle of the covenant in honour of Jehovah. Compare the **σκηνα** *iepa* of the Carthaginians, Diod. xx. 65 (not 25).

סכיים ("dwellers in tents"), [*Sukkiim*], pr. n. of an African nation, mentioned in 2 Ch. 12:3, together with the Libyans and Ethiopians. LXX. and Vulg. *Troglodytae*, who inhabited the eastern shore of Africa.

סָדַד (once **שָׂדֶד** Exod. 33:22)—(1) TO WEAVE, TO INTERWEAVE, especially boughs to make a hedge, or to construct a booth; hence *to hedge, to fence*. (Kindred roots are **סָדַד** No. II, **סִיג** No. II, **שָׂדֶד**, and with the sibilant changed into a dental, **סָדַד** to cover, which see; also, **σηκός**, *sept.*) In Kal. poet. Ps. 139:13, **הָסַדְנִי בִּבְטֶן אִמִּי** "thou hast covered me in my mother's womb;" compare Job 10:11. As both booths and hedges are made to protect and guard persons and gardens, **סָדַד** is—

(2) *to protect, to cover over*, and properly indeed used of boughs and trees; followed by two acc. Job 40:22, **יִסְכְּנוּ צִלָּיִם צִלְלוֹ** "the lotus trees cover him with their shade;" followed by ? Psal. 140:8. Part. **סֹדֵד** prop. covering; hence a *shed, vinea*, used in besieging cities (**σχυρά**), Nah. 2:6.

(3) *to cover*, Exod. 40:3, commonly followed by **עַל** (compare the syn. **כָּסַף**). 1 Ki. 8:7, **וַיִּסְכְּנוּ הַכְּרֻבִּים עַל-הָאֹהֶל** "and the cherubim covered the ark." Ex. 25:20; 37:9; comp. Eze. 28:14, 16; intransit. *to cover, to hide oneself*. Lam. 3:44, **לִּי סִכְתָּה בְּעֵנִי לֵךְ** "thou hast covered thyself with a cloud;" ver. 43.

HIPHAL **הִסָּד** i. q. Kal—(1) *to fence, to fence round*, followed by **בְּעָד** Job 3:23; 38:8.

(2) *to cover, to protect*, followed by **עַל** Ps. 5:12; and ? Psa. 91:4. **הִסָּד רַגְלִי** 1 Sa. 24:4. Jud. 3:24, *to cover one's feet*, a euphemism for *to ease oneself*, as rightly said by Josephus, Archæol. vi. 13, § 4, by the Talmudists (Buxt. Lex. Talmud. p. 1472), and even the LXX., where I suppose **παρὰσκενάζειν** to be used for the common **ἀποσκενάζειν**, *ἀποσκενάζειν*. But according to the opinion of Kimchi, *to make water*, which men in Asia do sitting down, covering themselves with their wide and long garments. Some have understood by this expression *lying down to sleep*, as the Syr. 1 Sam. loc. cit., and Josephus himself (inconsistently), Arch. v. 4, § 2; but in such a case no circumlocution would be needful. See J. D. Michaëlis, Supplem. p. 1743; Glassii Philol. Sacra, ed. Dathe, page 891.

PILPEL **סָדַד** *to cover with armour, to arm* (compare **שָׂדֶד** id., **שָׂדֶד** arms, and **סָדַד** to fortify the gates with iron), Isa. 9:10, **וְיִסְכְּנוּ אֹיְבָיו** "and his (Israel's) enemies (God) will arm;" Isa. 19:2, **וְיִסְכְּנוּ מִצְרַיִם בְּמִצְרַיִם** "I will arm the Egyptians against the Egyptians." [*To excite, to arouse*, is the sense given in Thes.]

Derived nouns, **סָדֵד**, **סָדֵה**, **סָדֵה**, **סָדֵה**, **סָדֵה**, **סָדֵה**, **סָדֵה**, and—

סָדֵה ("enclosure"), [*Secacah*], pr. n. of a town in the desert of Judah, Josh. 15:61.

סָכַל not used in Kal, i. q. **פָּסַל** No. 3, Syr. and Zab. **סָכַל** TO BE FOOLISH, which must be carefully distinguished from the verb, which is similar in sound, **שָׂכַל**.

PIEL, *to make foolish*, i. e. vain, fruitless, to frustrate, e. g. a counsel or purpose, 2 Sa. 15:31; Isa. 44:25. Compare **הוֹלִיל**.

HIPHAL, *to act foolishly*, with the addition of **הוֹלִיל** Gen. 31:28; without it, 1 Sam. 26:21. (Aram. Aph. id.)

NIPHAL—(1) *to act foolishly* (prop. to shew oneself foolish), 1 Sa. 13:13; 2 Ch. 16:9.

(2) *to act wickedly*, 2 Sam. 24:10; 1 Ch. 21:8, comp. **פָּסַל**, **נָכַל**, etc. Hence [the following words.]

סָכַל m. [pl. **סָכָלִים**], *foolish*, Jer. 4:22; 5:21; Ecc. 2:19; 7:17. Syr. **سَحَلًا** id.

סָכַל m. *folly*, concr. *fools*, Ecc. 10:6.

סָכָלִית f. *folly*, a word only found in Ecc. 2:3

12, 13; 7:25; 10:1, 13; once שָׁכַח Eccles. 1:17. (Syr. id.)

סָכַן fut. יִסְכֵּן — (1) pr. i. q. שָׁכַן, TO INHABIT, TO DWELL, with an acc. of pers. with any one.

(2) Those who live with any one in the same house become familiar with him, *they associate with him*, hence Part. סָכַן *an associate, friend* (of a king), Isa. 22:15; fem. סָכַנָּה *female friend*, 1 Ki. 1:2, 4. Comp. Hiph. Hence—

(3) followed by ל and ע of pers. *to do kindness to any one*, Job 22:2; 35:3; absol. Job 15:3. Intrans. *to profit*, Job 34:9.

(4) i. q. Arab. سَكَنَ Conj. I. and V. *to be poor, needy*, see Pu. and מְסַכֵּן, מְסַכֵּנִית. Many have despaired of reconciling this signification with the others; and the attempts which have been made to do this have been very unsatisfactory. To give my own opinion, I suppose that it has originated in the idea of *being seated*, which is nearly connected with that of dwelling. Words which imply *being seated*, are often applied to the idea of *sitting down, sinking*, through languor and debility; compare נָשָׁא to sit, Conj. IV. pass. to be forced to sit down, to be lame; נָשָׂא weakness in the foot of a camel; נָשָׂא an impotent man; also *sedere* and *sidere*. Arabic سَكَنَ and Heb. סָכַן is therefore pr. to be collapsed, sunk, sunk in one's affairs, heruntergekommen seyn, compare מְסַכֵּן, מְסַכֵּנָּה.

NIPHAL, i. q. Ch. Ithpa. *to be endangered*. Ecc. 10:9, "he who cuts wood shall be endangered." So it is commonly taken, nor is it a bad sense, although this signification is foreign from the other meanings of the verb. I should suppose it to be a denominative from שָׁכַן a mattock, an axe, which see: hence *to cut oneself, to be wounded by cutting*.

PUAL, part. מְסַכֵּן prop. *brought to want*; hence *poor, needy* (see Kal No. 4). Isaiah 40:20, מְסַכֵּן תְּרוּמָה "he who is poor as to gifts," who has not much to offer.

HIPHAL הִסְכִּין — (1) *to form acquaintance with any one*; followed by ע Job 22:21; also with anything; hence *to know*; with an acc. Psalm 139:3, הִסְכִּין כָּל דְּרָכַי "thou knowest all my ways."

(2) *to be accustomed to do anything*; followed by a gerund, Num. 22:30.

The derived noun מְסַכֵּנוֹת storehouses, takes its signification from the verb סָכַן.

[Derivatives, מְסַכֵּן, מְסַכֵּנִית.]

I. סָכַר not used in Kal, i. q. שָׂכַר TC SHUT (Syr and Arab. سَكَر id.).

NIPHAL, *to be shut up*, Gen. 8:2; Ps. 63:14.

PIEL, i. q. שָׂכַר and הִשְׁכִּיר *to give over, to deliver* Isa. 19:4.

II. סָכַר i. q. שָׂכַר *to hire*, Ezr. 4:5.

סָכַת not used in Kal, TO BE SILENT (kindred to שָׁכַח to be quiet).

HIPHAL, *to be silent* (prop. to keep silence; still schweigen beobachten); it occurs once, Deu. 27:9 (Arab.

سَكَت Conj. I. IV., id.; Sam. to attend); LXX. σιωπα; Vulg. attende.

סָלָ prop. a slender rod (root סָלַל No. II.), of which baskets are woven; hence a basket woven of rods (compare κανεον, κανια, καναστρον, canistrum; prop. a basket made of reeds; from κανη, reed); a wicker-basket, a bread-basket; plur. סָלִים Gen. 40:17; Ex. 29:3, 32. Arab. سَلَال id., سَلَال a basket-maker. Zab. سَلَال a basket.

סָלָ (i. q. סָסַלָה "way," ["basket"]), [Sillah], pr. n. of a town near Jerusalem, 2 Ki. 12:21.

סָלָ — (1) pr. i. q. סָלַל, No. I, TO LIFT UP.

(2) specially *to suspend a balance* (compare מָשַׁל Job 6:2); hence *to weigh* (compare Lat. pendeo and pendo). Once found in—

PUAL, pass. Lam. 4:2, מְסָלָאִים בָּפֶזֶז "who are weighed with fine gold," i. e. are equal or comparable to fine gold.

[Derivatives, pr. n. סָלָא, סָלָא and סָלָ.]

סָלַד παλὴ λεγόμεν. in PIEL סָלַד TO LEAP, TO SPRING, TO EXULT, Arab. صُلِد (D and Z being interchanged), to leap as a horse, so that the stones give forth sparks. Job 6:10, "that is my consolation, and I exult, in pain (which) does not spare, that I have not denied the decrees of the Most Holy;" LXX. render סָלַד by ἁλλόμεν, Vulg. saliebam, although they differ altogether in rendering the other words. Others, as Saadiah, Abulwalid, Kimchi, by comparison with the Chald. סָלַד to burn, make the second hemistich concessive, or parenthetical, and thus translate, "although I burn (i. e. am in anguish; compare סָלַד with grief which does not spare." Hence—

סָלַד ("exultation," or "burning"), [Seled], pr. n. m. 1 Ch. 2:30.

I. **סִלָּה** i. q. **סָלָא** and **סָלָא** TO LIFT UP.
Whence—

(1) To suspend a balance, to weigh, see PUAL.

(2) Like the Latin *elevavit*, i. e. *contempsit*, to despise (as light things are of small importance and value, heavy things of much), Ps. 119:118. (Chald. and Syr. id.)

PIEL, i. q. Kal No. 2, Lam. 1:15.

PUAL, pass. of Kal No. 1, Job 28:16; used of wisdom, **אֵין תִּסְלֶה בְּכֶתֶם אוֹפִיר** "it cannot be weighed with gold of Ophir," it cannot be bought with gold.

II. **סִלָּה** perhaps i. q. **שָׁלָה** (ס and ש being interchanged), to be quiet, to be silent. Hence—

סִלָּה m. rest, silence, with ה parag. **סִלָּה** (Milēl), to silence, silence! Such seems to be the probable import of this musical note, so often found in the Psalms (only occurring elsewhere, Hab. 3:3, 9, 13), which has been so much discussed and tortured by the conjectures and blunders of interpreters. It seems to have been used to mark a short pause in singing the words of the psalm, so that the singer would be silent, while the instrumental music continued. This interpretation is supported—(a) by the authority of the LXX. who always render it διάψαλμα, i. e. an interlude, διαψαλμα (although Hesych. renders it μουσικῶν μέλους ἢ ῥυθμοῦ ἐναλλαγῇ).—(b) by the place where **סִלָּה** commonly stands in the Psalms. For it stands in the middle of Psalms, at the place where a section of the Psalm is finished; thus in some Psalms it occurs once (Ps. 7:6; 20:4; 21:3), or twice (Psalm 4:3, 5; 9:17, 21), in others three times (Ps. 3:3, 5, 9; 32:4, 5, 7; 66:4, 7, 15; 68:8, 20, 33), and even four times (Ps. 89:5, 38, 46, 49), sometimes also it is put at the end (Ps. 3, 9, 24, fin.); it thus serves to divide a Psalm into several strophes. It rarely occurs in the middle of a verse (Psa. 55:20; 57:4; Hab. 3:3, 9). Also—(c) Psa. 9:17, where for the simple **סִלָּה** there is more fully **סִלָּה הַיָּיִן סִלָּה**, which should apparently be rendered "Instrumental music,—pause," i. e. the instrumental music to continue while the singer paused. With a similar meaning others derive **סִלָּה** from **סָלָה** No. I, to lift up, and they understand it to be, a lifting up of the voice in singing with the music (compare **סָלָה** Job 21:12), but I prefer the former explanation.

Some have supposed that **סִלָּה** is an abbreviation, formed from the initial letters of three words; but this is neither probable nor suitable. Such abbreviations are very common amongst the Arabs and the later Jews (as **רַבִּי שְׁלֹמֹה יְחִידִי רַשִׁי** for רַבִּי שְׁלֹמֹה יְחִידִי רַשִׁי), but it cannot be shewn

that they were known to the ancient Hebrews. This word, taken as an abbreviation, has been variously explained, as **סָב לְמַעַל הַיָּשָׁר** "turn above, singer" (*ἀνακαπο*); or **סִימָן לְשִׁנוֹת הַקּוֹל** "a mark of changing the voice," etc.; but all of these fall away with the hypothesis. More may be found in Michaëlis Supplem., p. 1760; Rosenmüller, Comment. in Psalm, vol. i., p. LIX. (LXVII. ed. 2); Noldii Concord. Particul. Hebr., p. 940, ed. Tymp.; Eichhorn Bibl. der Bibl. Literatur, vol. v. p. 542, seq.; Forkel, Gesch. der Musik, t. i. p. 144.

סָלָה (for **סָלָה** "elevation"), [*Sallu*], pr. n. m., Neh. 12:7; for which there is, verse 20, **סָלָה**.

סָלָה (id.) [*Sallu*], pr. n. m., 1 Chron. 9:7; to which there is, Neh. 11:7, **סָלָה**.

סָלָה ("lifted up"), [*Salu*], pr. n. m., Num. 25:14.

סָלָה ("lifted up," ["basket-weaver"]), [*Sallai*] pr. n. m.—(1), Neh. 11:8.—(2) Neh. 12:20; see **סָלָה**.

סָלָה Eze. 2:6; and—

סָלָה Eze. 28:24, a thorn; prop. such as is found on the twigs and shoots of palms; from **סָלָה** a twig, and ה; see the root **סָלָה** No. 2. Metaph. used of wicked men, Eze. 2:6; LXX. *σκόλοψ*. (Chald. **סָלָה**, **סָלָה**; Arab. **سَلال** thorns of palms).

סָלָה fut. **יִסְלֶה** TO PARDON, FORGIVE; followed by a dat., Exod. 34:9; 1 Ki. 8:34, 36, 39. (Chald. Zab. id.; Æth. with the letters transposed, **ተሠላላ**: to be merciful, propitious, to pardon; comp. Arab. **سَل** to shew oneself gentle. The primary idea seems to be that of lightness, lifting up; compare **סָלָה**, **סָלָה**).

NIPHAL, to be forgiven (used of sin), Lev. 4:26, 28, 31; 5:10, 13. Hence—

סָלָה m. forgiving, Ps. 86:5; and—

סָלָה f. pardon, forgiveness, Ps. 130:4; plur. Neh. 9:17.

סָלָה an unused root. Arab. **سَل** to walk, to go; whence **سَلَك** a way, a track. Hence—

סָלָה (Caph without Dagesh, and therefore for **סָלָה**), [*Salcah*], pr. n. of a town on the eastern borders of Bashan, now called **سَلْحَة**, and by corruption Sarkhad **مرخد** abounding in vineyards. See Burckhardt's Travels in Syria ed. Germ. p. 180

and my observations given there at p. 507; Deut. 3:10; Josh. 12:5; 13:11; 1 Chron. 5:11.


קָלַל—(1) TO LIFT UP, TO ELEVATE, TO EXALT, TO GATHER, OR CAST UP into a heap. Jer. 50:26, like the kindred roots קָלָה, קָלָה (comp. also קָלַח, קָלַע, and קָלַץ, also קָלַל, קָלָה, קָלַץ, *tollo*). See Pilpel. Specially, *to make a level way by casting up a bank, to embank* (comp. רָוַם Isa. 49:11). Isa. 57:14; 62:10; Pro. 15:19; Jer. 18:15. Job 19:12, קָלַלְתָּם, “and they cast up (prepare) their way to me.” Job 30:12; without קָלַלְתָּ Psal. 68:5, סָלַל “make plain (*sc.* the way).”

From the notion of *being elevated, lofty*, has sprung—

(2) *to move to and fro, to waver*, used of things that are lofty, tall, and slender, which are easily shaken (von dem Schlänten und Schwanken). Specially used of the slender and pendulous boughs and twigs of trees, such as willows and palms, which are used for weaving baskets, or bound together to make brooms; comp. לָלַךְ, לָלַח, לָלַח; whence לָלַח tendrils, and לָלַח No. 1, 2; whence לָלַח. Hence סָלַח and

סִלְסִילִים (Arab. sing. ^{سلة} سلة) baskets, as being made of slender twigs; compare the lengthened forms סִלְסִילִים (l and n being interchanged) the pendulous shoots of the palm, of which brooms are made (whence the Syriac and Chald. verb סִלַּל to sweep with a broom); סִלְסִילִים a basket (with the cognate סִלַּל, Chald. סִלַּל a basket, and ^{وعن} وعن to weave baskets). As the branches of the palm-tree, before the shoots open, are covered with thorns, these thorns of the palm-tree are called

by names from the same root, as ⁵⁻⁵⁻لال and ⁵⁻⁵⁻سلة thorns growing on palm branches; and Hebr. סלון, סלון a thorn which grows on a twig, from סל (pr. a twig),

and the formative syllable 'i'. Arabic ⁵⁶⁻  a large needle, so called from its resemblance to a thorn.

PILPEL, i. q. Kal No. 1, metaph. Prov. 4:8, הָלַלְתָּהּ
 "exalt her (wisdom)," sc. with praises.

HITHPOLEL הִתְּפֹלֵל (denom. from פָּלַל), *to oppose oneself as a mound* (sic dämmen), *to resist*, followed by ׀ Exod. 9:17, עוֹדֶה מִתְּפֹלֵל בְּעַמִּי “as yet dost thou resist my people.”

From the first signification No. 1, these derivative nouns are taken, סליל, סלם, סללה, סללה, and pr.n. סלל, סלל, סלל, from the second סל, סלון, and סלון, סלון.

סִלְלָה f. a mound, Jer. 33:4; especially such as

besiegers cast up around a city, 2 Ki. 19:32; Ezek. 4:2; 2 Sa. 20:15.

סֶלֶם m. a ladder, Gen. 28:12; i. q. Arab. سلم
from the root סָלַל No. 1

סִלְסוֹלִים f. plur. i. q. סִלְסוֹל *baskets*, sc called from the slender twigs of which they were woven, Jerem. 6:9. LXX. Vulg. *κάρταλλος*, *cartallus*. See the root סִלְס No. 2.

לע an unused root, pr. having the signification of *height, elevation*, like **לל**, **לל**, **לל**, **לל** and with the third radical more hardly pronounced **ללל**. Hence—

מֶלֶךְ m.—(1) *a rock*, Jud. 15:8, 11; 1 Samuel 23:25, etc. Metaph. God is called *any one's rock*, i. e. his refuge, where he is safe from foes, Ps. 18:3: 31:4; 42:10.

(2) [*Selah, Sela*], pr. n. *Petra*, the chief city of the Edomites, situated between the Dead Sea and the Ælanitic gulf, in a valley surrounded with lofty rocks, so that a very great part of the abodes were excavated in the rock. It is written with the art. הַפֶּטְרָה Jud. 1:36; 2 Ki. 14:7; poet. without it, Isaiah 16:1. See Relandi *Palæstina*, p. 926—951. The ruins of the ancient city still exist, called وادي موسى (the valley of Moses); see my *Comm. on Isaiah*, loc. cit., and Burckhardt's *Travels in Syria*, etc. p. 703, seq. ed. Germ.

סלעם an unused root, quadril. *to consume*, as in Ch.; whence—

סלע m. a kind of *locust*, with wings, and used for food, Lev. 11:22.

סלף not used in KaI.

PIEL—(1) TO PERVERT, **Exod. 23:8**, וְסָלַף דְּבָרֵי יוֹשֵׁעַ "and (a gift) perverts the words of the righteous," **Deut. 16:19**. **Proverbs 19:3**, אִשְׁתֵּי אָדָם תִּסְלַף דְּבָרָם "the foolishness of a man perverteth his way."

(2) *to overturn, to send headlong*, Job 12:19; Prov. 21:12; 13:6; 22:12.

["The primary force of this root has of late been correctly laid down by Fasius, following Alb. Schultens and Arnold (Neue Jahrb. i. p. 168), to be that of *slipperiness*, and *gliding away*, *escaping*.—(1) *trans.* to *slip away* (schlüpfen, to slip).—(2) *intrans.* to *be slippery* (schlüpfig seyn), comp. Arab سَلَبَ to pass by (vorbeyschlüpfen) and to *daub over*, both taken from

that of slipperiness, and with the sibilant turned into an aspirate, ῥῥ to pass by, to leave behind (prop. vorber) (φύλπfen), Gr. ἀλείφω. Hence—

PIEL—(1) *to cause to slip, or fail*, as a just cause (σφάλλιν δίκαν, Eurip. Androm. 781 al. 766), Ex. 23:8; Prov. 13:6, חַטֹּאתַי הִפְּסוּ שִׁמְרִי “wickedness causes the erring (foot) to slip.” Hence *to give to destruction*, Deut. 16:19; Prov. 21:12; 22:12; Job 12:19.—(2) *to make (a way) slippery*, Prov. 19:3.” Ges. App.] Hence—

[⁴ חֲלָהּ m. prop. *smoothness, slipperiness*; hence *flattery*, nearly i. q. חֲלָהּ Prov. 11:3; 15:4." Ges. App.]

סלַק Ch. TO ASCEND, TQ COME UP, Dan. 7:3, 8, 90. Pret. pass. id. Dan. 2:29; Ezr. 4:12. Syr., Zab., Sam., id. Compare above, at the root **פּפּ**.

[סִלַּת an unused root, see below.]

סֶלֶת f. (but masc. Ex. 29:40) very fine *flour*, or *meal*, Ezek. 16:13, 19; 1 Chron. 9:29; Gen. 18:6. חֲסִים סֶלֶת wheat flour, Exod. 29:2. (Ch. סֶלֶת id, Arab. سلت peeled barley, pearl barley, ἀλφίτα, compare the verb סֶלֶת to sift flour in a sieve). The etymology is doubtful; for the verb סֶלֶת appears to be secondary, and taken from the noun סֶלֶת. I expect that the primary radical was סָלַל, in the sense of shaking, and especially of sifting, i. q. לָלַל; whence סָלַל fem. סֶלֶת (as to which flexion compare לָלַל fem. לָלַל, from the root לָלַל חֲסִים and לָלַל Lehrp. p. 590). The ancients themselves appear to have been undecided as to the origin of this word, and thus it was sometimes masc., sometimes fem. [In Thes. Gesenius derives it from the unused root סָלַל, سَلَّتْ.]

קָטָר only in pl. **קָטָרִים** *spices*, Exod. 30:34. **קָטָרִים** incense of odours, Ex. 30:7; 40:27. (Syr. **ܩܬܪܐ** aroma, *φάρμακον*.) Root **קָטַר** i. q. Arabic **كثر** to smell.

סַמְגַר נְבוֹ (perhaps "sword of Nebo," i. e. of Mercury, from the Pers. **سَمَشِير** a sword), [*Samgar-nebo*], pr. n. of a Babylonian commander, Jer. 39:3.

סִמְרָר m. quadrilit. (compounded of the verbs סָמַר to smell, and הָרָר to adorn, compare Arab. هَدَرَ to break forth, as the blossom of palms), VINE BLOSSOM, **סִמְרָר**, Cant. 7:13, פְּתַח הַנֶּקֶם סִמְרָר

"the vine sprouts, its blossom *opens*;" Cant. 2:13 קָמְרוּ הַיָּפְתִּים סָמְרוּ "the vines (are in) blossom;" Cant. 2:15, פָּרְסְנוּ סָמְרוּ "our vines (are in) blossom;" (compare Ex. 9:31, הִפְסְתָּה נֶבֶל). Symm. οἰνάρθη, κυπρίζω, κυπρισμός. (Syr. ܩܡܪܐ id., see Isa. 17:11; Pesh.; in the Zabian also of other blossoms, as of hemp, see Norbergii Lexid. p. 159). Some of the Jewish doctors do not understand this to be the *blossom* of the vine, but the *small grapes* just out of the blossom (see Surenhusius, Mishnah, t. i. p. 309); this sense is also given by the Vulgate, chap. 7:13; so also Kimchi and Leonh. Hug (Schutzschrift für s. Erklärung des Hohenliedes, p. 5); but I prefer the former explanation, because of 2:13 and 7:13.—Some one has of late proposed a singular conjecture relative to this word (Lit. Zeit. Jen. 1830, iv. p. 333), that סָמְרוּ is a *superior kind of vine*, so called from the town of سمندر, which abounds in wine, which was situated in the province of Chazaria (now Astrachan), on the Caspian sea, not far from the mouth of the Volga, inhabited by both Jews and Christians, and destroyed by the Russians A. D. 969, as is narrated by Ibn Alvardi (Frähn on Ibn Fozlan, page 65). This place appears to have been so called from the monastery of St. Andrew, the [alleged] apostle of that region, as is shewn by the modern name, *San Andrewa*. (Compare the Servian city سمندرية or Sendrovia, from the Slav. Sandrew, i. e. St. Andreas.)

סָמַךְ fut. יִסְמֹךְ. — (1) **TO PLACE, OR LAY** something upon any thing, so that it may rest upon, and be supported by it. **סָמַךְ יָד עַל** “to lay the hand on any thing (die Hand worauf stützen), so as to lean upon the hand, Ex. 29: 19, 15, 19; Lev. 1: 4; 3: 2; 8: 14, etc. Am. 5: 19, יָדוֹ עַל הַקִּיר “and leaneth his hand upon the wall.” Intr. **to rest upon** any thing. Ps. 88: 8, עָלַי סָמְכָה רַחֲמֶיךָ “thy wrath resteth upon me.”

(2) **to uphold, to sustain, to aid** (Aeth. ለጸገድ) followed by an acc. Ps. 37: 17, 24; 54: 6. Ezekiel 30: 6, סֹמְכֵי מִצְרַיִם “those who help Egypt,” the allies of Egypt; followed by ? Ps. 145: 14. Part. pass. **סָמוּךְ** propped, upheld, i. e. unmoved, firm, Ps. 112: 8; Isa. 26: 3. Followed by two acc. **to sustain one with any thing**, i. e. **to bestow upon him liberally**. Genesis 27: 37, דָּגָן וְיַיִשׁ סָמַכְתִּי “I have sustained him with corn and new wine.” Ps. 51: 14.

(3) *to approach*, followed by ^ל Ezekiel 24:2. (Syr. id. The signification of approaching is derived from that of resting upon, being contiguous; comp. Rabb. קָדַם to cohere, to be connected, near, קָדַם near).

NIPHAL, *to be propped, supported*, Jud. 16:29; *to stay oneself, to rest upon*, Ps. 71:6; Isa. 48:2. Metaph. 2 Ch. 32:8.

PIEL, *to stay*, i.e. *to refresh*, Cant. 2:5 (compare **צפן**). Hence pr. n. **סמכיהו** and —

סמכיהו ("whom Jehovah sustains"), [*Semachiah*], pr. n. m. 1 Ch. 26:7.

סמל an unused root, prob. *to be like* ["signification wholly uncertain"]; compare the kindred **שם** to be like. Perhaps the same origin may be Lat. *similis* (ὁμάλος). Hence —

סמל & **סמל** m. i. q. **למל** an image, a figure, likeness, Eze. 8:3, 5; Deut. 4:16. 2 Chron. 33:7, **הסמל** the statue of the figure, a carved idol.

סמם see **סם**.

סמן not used in Kal (kindred root **סמן**), TO DESIGNATE, TO MARK OFF, Talmud. **סמן**, whence **סימן** a sign. This has been improperly compared with the Gr. *σημαίνω*, in which the *ν* does not belong to the root.

NIPHAL **סמן** something marked off, appointed place. Isaiah 28:25, **סמן** "and (he plants) barley in the appointed place," i.e. in the field marked off. So Targ. Saad. Kimchi, and this interpretation is preferable to others which have been proposed. As to the explanation, *hordeum pingue*, fat barley, from the root **סמן** = **למן** to be fat, it is contrary both to the laws of syntax, and to the context; see my Comment. The meaning *millet* is altogether conjectural, which is given by LXX. Theod. Aqu. Vulg.

סמר *horreare*, *θρίσσειν*, TO STAND ON END—(a) used of the hair (see **סל** and **סל**), hence used of a man seized with terror. Ps. 119:120, **סמר** Symm. *ὀρθοτριχεῖ*. —(b) used of bristling points, hence **סמר** something pointed, a nail, and **סמר** Chald. **סמר** to fasten with nails.

PIEL, id., *to stand on end*, as hair, Job 4:15; Hence [**סמר** and] —

סמר masc. *bristling*, *ὀρθότριξ*, Jerem. 51, 27, an epithet of the insect **סמר**.

סנא an unused root, perhaps, i. q. **סנא** [in Thes. compared with **סנא**], whence **סנא** and —

סנא [*Senaah*, *Hassenaah*], ["perhaps thorny"], pr. n. of a town of Judæa, Ezra 2:35; Neh. 7:28; with the art., Neh. 3:3.

סנבלט pr. n. *Sanballat*, a satrap of the king of Persia, in Samaria, Neh. 2:10; 3:33; 6:1, 2, 12, 14. 13:28.

סנא an unused root; either i. q. Arab. **سنا** IV. to lift up, to elevate, or i. q. **سن** to sharpen, to be sharp. Hence —

סנא masc. a bush, thorn-bush, Ex. 3:2, seq; Deu. 33:16 (Syr. **سنا** id., Arab. **سنا** and **سنا** senna, senna leaves).

סנא (perhaps i. q. **סנא** "tooth," "crag," [*Sensh*], pr. n. of a crag over against Michmash, 1 Sa. 14:4 [In Thes. "in pause for **סנא**"].

סנואה with the art. **הסנואה** ("hated"), [*Senuah*], pr. n. Neh. 11:9.

סנור unused quadril.; Chald. *to blind, to dazzle*, according to Ch. B. Michælis, formed from the tril. **נר** to shine, by prefixing the letter **ס** (see Lehrgeb. page 862); according to J. Simonis, comp. of **סנא** to shine, and **נר** to make blind. Hence —

סנורים m. pl. *blindness*, Gen. 19:11; 2 Ki. 6:18.

סנחריב pr. n. *Sennacherib* (Herod. *Σαναχάρβος*), the king of Assyria, from the year 714 to 696 B.C., when he was slain by two of his sons in the temple of Nisroch, 2 Ki. 18:13; 19:16—36; Isaiah 36:1. See also concerning him, Herodotus, ii. 141; and the fragment of Berosus, in Euseb. Chron. Armen. ed. Aucher. t. i. p. 42, 43.

סנ an unused root, Chald. and Syr. *to sweep away with a broom* (but this is secondary, see the Root **סלל** No. 2).

סנסנה ("palm branch"), [*Sansannah*], pr. n. of a town in the south of Judah, Josh 15:31.

סנסנים m. pl. i. q. **סנסנים** (*l* and *n* being interchanged), *palm branches*, pendulous boughs. Cant. 7:9. Compare **סלל** No. 2.

סנפיר quadrilit. *the fin of fishes*, Levit. 11:9; Deu. 14:9. The origin is uncertain. It may seem however to come from the trilateral root, **נפר**, to flee, to hasten, **פיל**, to propel; with a sibilant prefix **ס**. Comp. Lehrs. p. 862. ["Perhaps from **נפר** to hasten, and **נפר** to flee."]

ספ masc. a moth [in clothes], perhaps so called

from leaping, (root ספס), Isa. 51:8. (Syr. *ܣܦܫܐ* id.; Arab. *سوس* moth, weevil, louse, Gr. *σῆς*).

ספס (perhaps for *ספס* *شمس* from *شمس* the sun), *Sisamai*, pr. n. m. 1 Ch. 2:40.

ספר fut. *יִסְפֹּר* TO PROP, TO UPHOLD, TO SUPPORT, Ps. 18:36; Pro. 20:28; hence *to sustain, to aid*, Ps. 20:3; 41:4; 94:18. Specially *לִבְּךָ סָפַר* *to support the heart*, i. e. to refresh oneself with food (see *לִבְּךָ* No. 1, letter a). Gen. 18:5, *וְסָפְרוּ לְבָבְכֶם* "refresh your heart," refresh yourselves with food, Ps. 104:15; Jud. 19:8. Intrans. 1 Ki. 13:7, *וְסָפַר* refresh thyself (compare *מָסַח*).

Derived noun *מִסְפָּר*.

ספר Ch. *to aid, to help*, followed by *לְ* Ezr. 5:2.

סעה a root, *ἀπαξ λεγόμεν*. i. q. Arab. *سعى* TO RUN, TO RUSH, used also of storms. Ps. 55:9, *וְהָיָה סֵעָה* "a rushing (i. e. rapid) wind."

סעף m. — (1) *a fissure, a cleft*. *סַעְף הַסֵּלַע* cleft of a rock, Jud. 15:8, 11; pl. *סַעְפֵּי הַסֵּלַעִים* Isa. 2:21; 57:5.

(2) *a branch*, Isaiah 17:6; 27:10; see *סַעְפוֹת*. (Both significations are also comprehended in the Arab. *شعبة*).

סעף TO DIVIDE, i. q. Arab. *شعب* the letters *ה* and *ב* being interchanged. Hence *סַעְפָּה*, *סַעְפָּה*, *סַעְפָּה* [and *סַעְפָּה*].

Piel *סַעְפֵּה* (denom. from *סַעְפָּה*), *to cut off branches*, Isa. 10:33.

סעף verbal adj. (of the form *קָטַל*) *divided*, i. e. a person of *a divided mind*, who, being destitute of firm faith and persuasion as to divine things, is driven hither and thither; *a doubter, a sceptic*, *σκεπτικός*. Pl. *סַעְפִּים* Ps. 119:113; Luth. *ſtattergeiſter*.

סעפּה f. i. q. *סַעְפָּה* and *סַעְפָּה* only in plur. *סַעְפּוֹת* *branches*, Eze. 31:6, 8.

סעפּה f. plur. *סַעְפִּים* *opposite sides, divided opinions*. 1 Ki. 18:21, *וְעַתָּה אֵתֶם פִּסְחִים עַל-שְׁנֵי* Vulg. *usquequo claudicatis in duas partes*, "how long will ye halt between the two sides?" i. e. "do ye hesitate between the worship of Jehovah and of Baal?"

סער (kindred to the roots *שָׁעַר* and *שָׁעַר* which see) — (1) *TO BE VIOLENTLY SHAKEN*, specially *the sea agitated by storms*, Jon. 1:11, 13; *to be tossed, by adversity*, Isa. 54:11; compare Piel.

(2) *act. to rush upon, like a storm. used of an enemy*, Hab. 3:14.

NIPHAL, *to be agitated, shaken*, i. e. *disturbed* used of the heart, 2 Ki. 6:11.

PIEL, *סַעַר* *to toss about, to scatter (a people)*. Zec. 7:14.

POAL, intrans. *to be tossed about, dispersed* (as chaff), Hos. 13:3. Hence —

סער masc. *a storm*, Jon. 1:4, 12; Jerem. 23:19; 25:32; and —

סערה f. id. Isa. 29:6; also *סַעְרָה* Ps. 107:25, and *סַעְרוֹת* Eze. 13:11, 13 (see *שָׁעַר* and *שָׁעַר*).

ספ m. with suff. *סָפִי* pr. an expansion, spreading out (from the root *סָפַף*); hence — (1) *a basin, bowl*, Exod. 12:22; Zec. 12:2; pl. *סָפִים* Jer. 52:19, and *סָפִים* 1 Ki. 7:50.

(2) *sill, threshold* (Syr. *ܣܦܠ* atrium), Jud. 19:27; 2 Ki. 12:10. (Ch. and Samar. id.).

(3) [*Saph*], pr. n. m. 2 Sa. 21:18, for which there is 1 Ch. 20:4, *סָפִי*.

ספא see *מִסְפּוֹא*.

ספר fut. *יִסְפֹּר* TO BEAT the breast, as a sign of grief; especially for the dead. Const. absol. Eccl. 3:4; 12:5; Zec. 7:5; 12:12; followed by *לְ* of the person whose death is lamented, 1 Ki. 14:13; Gen. 23:2; *לְ* 2 Sa. 11:26; Jer. 4:8; Zec. 12:10; *לְ* 2 Sa. 3:31. It is sometimes so used as to be applied to the voice of the mourners [*to wail*], Mic. 1:8, "I will make a wailing (*מִסְפָּר*) like the jackals." Jer. 22:18, "they shall not lament him (saying), *Alas!* my brother;" Jer. 34:5. Still I hold the proper signification to be that of *beating*, like the Gr. *σπαδάζω*; and this the LXX. express in several places (*κρίττεσθαι*). Isaiah 32:12, *עַל-יָסְדִים בְּסָדִים* "they smite upon the breasts" (comp. Lat. *pectora, ubera plangere*), spoken of women; comp. Nah. 2:8. There can be no difficulty in referring the word *בְּסָדִים* to women, since they are expressly mentioned, though at a considerable distance before (comp. also verse 11, *וְיָרִידוּ* *שְׂאֵנִי*; see Heb. Gram. § 144, note 1).

NIPHAL, *to be mourned for, lamented*, Jer. 16:4. 25:33.

Derived noun, *מִסְפָּר*.

ספה — (1) i. q. *סָפַף* TO SCRAPE, TO SCRAPE TOGETHER (see Hiphil No. 1), *to scrape off*, Isa. 7:20; *to take away life*, Ps. 40:15; *to take any one away, to destroy*, Gen. 18:23, 24; and intrans. *to be destroyed, to perish*, Jer. 18:4.

(2) i. q. **סָפַר** (but **סָפַר** and **סָפַר** are of the same stock; see page LXVII. A.), to *add*, only in imp. **סָפַר** Isa. 29:1; Jer. 7:21; and inf. **סָפַר** Isu. 30:1. ["But these may be from **סָפַר**."] Also, to *add* to anything, to *increase* (see **סָפַר** No. 2), Nu. 32:14.

NIPHAL—(1) i. q. **סָפַר** No. 2, to *betake oneself* (into the house). Isa. 13:15, **סָפַר** "whoever betakes (or, withdraws) himself;" i. e. lurks in houses, hides away. Opp. to **סָפַר**.

(2) to *be taken away, to perish*, Gen. 19:15; especially in battle, 1 Sa. 12:25; 26:10; 27:1.

HIPHIL, to *heap together, to accumulate*; followed by **עַל** upon any one, Deut. 32:23. LXX. *συνάβω*.

סָפַר m. (from the root **סָפַר**), *ceiling* (of the temple), 1 Ki. 6:15.

סָפַר f. *number*, Ps. 71:15. Root **סָפַר**.

I. **סָפַר** not used in Kal, probably i. q. **סָפַר**, **סָפַר** (compare **סָפַר**, **סָפַר**, and the observations under the word **סָפַר**), TO *ADD*.

NIPHAL, to *be added, to join oneself*; followed by **עַל** Isa. 14:1.

PUAL, to *be gathered together, to assemble selves*, Job 30:7.

HITHPAEL, i. q. **Niphal**; followed by **עַל** 1 Sa. 26:19.

II. **סָפַר** i. q. **סָפַר**, Arab. **سَفَعَ**—(1) TO *POUR*, TO *POUR OUT* (see **Piel**, and the noun **סָפַר**).

(2) to *anoint* (comp. **סָפַר**; Syr. **سَمِعَ** to pour; Aph. to anoint any one a bishop). 1 Sam. 2:36, **סָפַר** "anoint, (i. e. constitute) me, I pray, to some priestly office."

(3) to *spread out*, i. q. **סָפַר**; whence **סָפַר** a cushion, quilt.

PIEL, to *pour out* for some one to drink, Hab. 2:15. [This root is not divided into two parts in Thes.].

Derivatives, **סָפַר**, and—

סָפַר f. *scurf, scab*, so called from the flowing out (falling off) of hairs, Lev. 13:2; 14:56. Compare **סָפַר**.

סָפַר [*Sippai*]; see **סָפַר** No. 3.

סָפַר m. prop. *something poured out, a pouring out* (from the root **סָפַר** No. II.); hence—(1) *corn growing spontaneously* from the seed of the preceding year without its being resown, Lev. 25:5, 11; 2 Ki. 19:29; Isa. 37:30; compare **סָפַר**.

(2) an *inundation*, Job 14:19.

סָפַר f. a *ship*; once Jon. 1:5 (Syr. and Arab. *ml.*). Root **סָפַר** to board, to floor.

סָפַר m. plur. **סָפַר**, a *sapphire*, a kind of gem, so called from its beauty and splendour (see the root **סָפַר** No. 1, 2), Exod. 28:18; 39:11; Job 28:6, 16 (Syr. **سَفِير**; Chald. **סָפַר**).

סָפַר an unused root; prob. i. q. **סָפַר** to *be low*. Whence—

סָפַר m. a *dish, a bowl*; only found Jud. 5:25; 6:38 (Chald. Talmud. and Arabic **سَفَل** idem. See Bochart, Hieroz. I. 549).

סָפַר fut. **סָפַר** prop. TO *COVER* (comp. the kindred roots **סָפַר**, **סָפַר**). Hence—

(1) to *cover, as with beams or rafters*; followed by two acc., 1 Ki. 6:9; 7:3.

(2) to *floor, to cover with boards*, 1 Ki. 7:7; Jer. 22:14; Hag. 1:4.

(3) to *hide, to preserve*. Deu. 33:21, **סָפַר** "and he saw a portion assigned by the law-giver there preserved," (**סָפַר** agrees in gender not with **סָפַר** to which it refers, but with the nearer word **סָפַר**, comp. 1 Sam. 2:4; Lehrs. p. 721).

Derived nouns **סָפַר**, **סָפַר**.

סָפַר not used in Kal. **Æth.** **ሰፈረ**: TO *SPREAD OUT*; whence **סָפַר** a bowl, a threshold. From this noun comes—

HITHPOEL **סָפַר** to *stand at the threshold*, Ps. 84:11.

I. **סָפַר** fut. **סָפַר** i. q. Arab. **سَفَعَ**—(1) TO *SMITE*; specially—(a) **סָפַר** to *strike upon the thigh*, a sign of indignation and also of lamenting, Jer. 31:19; **סָפַר** Eze. 21:17; compare II. xii. 162; xv. 397; Od. xiii. 198.—(b) **סָפַר** to *strike the hands together*, as in indignation, Nu. 24:10; or in derision (as if *explosit aliquem*); followed by **עַל** Lam. 2:15; Job 27:23 (where thirty-one copies read **סָפַר** instead of **שָׁ**); also without the word **סָפַר** Job 34:37.

(2) to *chastise* (used of God), Job 34:26.—It is sometimes written **סָפַר**, which see.

[**“HIPHIL**, followed by **עַל**, to *strike hands with any one*, Isa. 2:6.”]

II. **סָפַר** TO *VOMIT*, TO *VOMIT FORTH* (*spuden* [*spuden*], Jer. 48:26. Syr. **سَفَعَ** to overflow.

[**(2)** to *suffice*, 1 Ki. 20:10, Thes.] Hence—

סָפַר *redundance, abundance*, Job 20:22.

סָפַר fut. **סָפַר**—(1) prop. i. q. Arab. **سَفَرَ** TO *SCRATCH*, TO *SCRAPE* (kindred to **סָפַר** No. II, **ظفر**);

hence to *polish* (compare ספיר, and the cogn. verb שפיר).

(2) specially to *inscribe* letters on a stone; hence to *write*. Part. ספֿר a scribe, Psa. 45:2; Ezr. 9:2, 3; specially — (a) the king's scribe, i. e. the friend of the king, whose office it was to *write his letters*, 2 Sam. 8:17; 20:25; 2 Ki. 12:11; 19:2; 22:3, seq. — (b) a *military scribe*, who has the charge of keeping the *muster rolls*, Jer. 37:15; 52:25; 2 Ki. 25:19; compare 2 Chron. 26:11; Isa. 33:18; gener. used of a general, Jud. 5:14. — (c) in the later books, a person skilled in the sacred writings, γραμματεὺς, 1 Ch. 27:32; Ezr. 7:6, a name by which Ezra is called; Neh. 8:1, seq.; 12:26, 36; Ezr. 7:11.

(3) to *number*, Gen. 15:5; Lev. 15:13, 28.

NIPHAL, pass. of Kal No. 3, to be numbered, Gen. 16:10; 32:13.

PIEL — (1) i. Kal No. 3, to number, Job 38:37; Ps. 40:6.

(2) to *narrate*, to *recount* (prop. to enumerate, compare Germ. zählen, erzählen), Gen. 24:66; 40:8; Job 28:27; followed by אל concerning any thing, Psa. 2:7; 69:27; especially to *tell with praise*, to *celebrate*, Ps. 19:2; 40:6; 78:6.

(3) simpl. to *speak*, to *utter words*, Ps. 73:15; Isa. 43:26.

PUAL, ספֿר pass. of Piel No. 2, to be narrated, Ps. 22:31; Job 37:20.

Derivatives, ספֿורה, ספֿיר, ספֿיר [מספֿיר], and the four following nouns —

ספֿר m. Ch. — (1) a scribe, a royal scribe accompanying a satrap, or governor of a province, Ezr. 4:8, 9, 17, 23.

(2) γραμματεὺς, one skilled in the sacred books, Ezr. 7:12, 21.

ספֿר m. with suff. ספֿרי, pl. ספֿרים, constr. ספֿרי. —

(a) writing, Arab. سفر, Syr. — (a) the art of writing and reading, Isa. 29:11, 12, יִדְעַתְּ הַסֵּפֶר "one acquainted with writing." — (b) a kind of writing, Dan. 1:4, וְלִשְׁוֹן בְּשָׂרִים סֵפֶר "the writing (letters) and the tongue of the Chaldeans;" verse 17.

(2) a writing, whatever is written, used of a bill of sale, Jer. 32:12, seq.; of a charge or accusation, Job 31:35; of a bill of divorce, Deut. 24:1, 3; of a letter, 2 Sam. 11:14; 2 Ki. 10:1.

(3) a book, Ex. 17:14. סֵפֶר הַתּוֹרָה the book of the law, Joshua 1:8; 8:34; סֵפֶר הַבְּרִית the book of the covenant, Ex. 24:7; 2 Ki. 23:2; which is also called poetically סֵפֶר מִנְחָת the volume of the book, Psal. 40:8; and סֵפֶר מִנְחָת Isaiah 29:18, as in

Arab. الْكِتَاب a book, specially the Koran. אֵרֵךְ הַיָּמִים the book of life, God's index of the living, Ps. 69:27; compare Dan. 12:1; Apoc. 20:12, 15. סֵפֶר הַקְּדוֹשִׁים Dan. 9:2 (holy) books, τὰ ἁγίασμα. סֵפֶרִים to make books, used in contempt of bookwrights, Ecc. 12:12.

ספֿר Chald. i. q. Heb. סֵפֶר a book, pl. ספֿרים Ezra 4:15; Dan. 7:10.

ספֿר m. — (1) numbering, 2 Ch. 2:16.

(2) [Sephar], pr. n. of a town in Arabia, Genesis 10:30; see under the word ספֿר.

ספֿר Obad. 20; [Sepharad], pr. n. of a country elsewhere unknown, whither the exiles of Israel were carried away; according to the Vulg. Bosphorus; according to the Syr., Ch., and the Hebrew writers Spain, which is clearly incorrect. Others suppose Sipphara, but this apparently would be rather ספֿרה.

ספֿרה f. a book, i. q. סֵפֶר Ps. 56:9.

[ספֿרה] (the actually occurring form), see ספֿרה.

ספֿרִים 2 Ki. 17:24; 18:34; 19:13; Isa. 36:19; 37:13; [Sepharvaim], pr. n. of a town subject to the Assyrian empire, whence a colony was brought to Samaria; prob. Sipphara situated in Mesopotamia on the Euphrates. Pl. Gent. noun ספֿרִים 2 Kings 17:31.

ספֿרת ("scribe," as to the feminine form in names of office, compare Lehrs. 468), [Sophereth], pr. n. m. Ezr. 2:55; with the art. Neh. 7:57.

סֵקֶל TO STONE, TO OVERWHELM WITH STONES, a species of capital punishment amongst the Hebrews, see on this subject the decisions of the Rabbins in Chr. B. Michaëlis Dissert. de Judiciis Pœnisque Capitalibus, § 5, in Pottii Syll. iv. p. 185. (I can hardly consider the signification of *stoning* as primary, especially as its power in Piel is also that of removing stones. The primary idea appears to lie in the root סֵקֶל, to be heavy, weighty, whence an unused noun סֵקֶל, a stone so called from being heavy, and hence a denom. verb סֵקֶל to stone, Pi. id. and also to remove stones). Const. followed by an acc. of pers. Ex. 19:13; 21:28; often with the addition of the word סֵבֶלִים Deu. 13:11; 17:5; 22:24; compare syn. גֵּרָם.

NIPHAL, pass. to be stoned, Exod. 19:13; 21:28; seqq.

PIZL—(1) i. q. Kal, to throw stones at any one, 2 Sa. 16:6, 13.

(2) to clear from stones, to remove stones from a field (comp. Heb. Gram. §.51, 2 c), Isa. 5:2; with the addition of **מִצֵּן** Isa. 62:10.

PUAL, pass. to be stoned, 1 Ki. 21:14, 15.

סר adj. (root **סר** No. 2), f. **סרה** pr. evil; hence *sullen, sad, angry*, as applied to the countenance. (Germ. böse aussehend). 1 Ki. 20:43; 21:4, 5.

סרב an unused root; Chald. to be refractory, rebellious; whence—

סרב (for **סרב**, of the form **לִסְרֵב**, m. a rebel, Eze. 2:6. Some of the Hebrew writers have explained **סְרָבִים** to be thorns; and Castell, in Heptagl. nettles (by comparison with **סרר** to burn); but the common opinion has been rightly defended by Celsius, in Hierob. ii. page 222; (his opinion is given incorrectly by Simonis).

סרביל quadril. Ch. TO COVER (see Buxtorf, page 1548), as with a garment, flesh, fat; sprung from Pael

סבל prop. to cause to carry; Arabic **سَبَلَ** to put on an under garment, a tunic. Hence—

סרבלין m. Chald. *saraballa*, i. e. long and wide trousers, such as men still wear in the East, Dan. 3:

21, 27. (Arab. **سُرَّال**, plur. **سُرَّالِيل**; Syr. and Ch.

سُرَّالِيل id.; Pers. transposed **سُرَّالِيل** id.; whence Gr. *σαράβαρα, σαράβαλλα, σαράπατα*; modern Greek *σαρβαρίδες*; Lat. *sarabara, saraballa*, Isid. Orig. xix. 23; Spanish *ceroulas*; Hungar. and Slav. *schalwary*; Polish *scharmvari*; see Frähn on Ibn Fossan, page 112, seqq.). [Perhaps, mantles, cloaks; see Thes.]

סרגון (perhaps Pers. **سرجونه** “prince of the sun”), [Sargon], pr. n. of a king of Assyria, who preceded Sennacherib, 716—714 B.C., Isa. 20:1.

סרד an unused root; Aram. **סרד** to fear, to tremble; whence—

סרד (“fear”), [Sered], pr. n. m. Gen. 46:14; whence the patron. **סרדי** Nu. 26:26.

סרה f. (from the root **סרה**), prop. a departing, withdrawing; hence—

(1) the violation of a law, an offence, Deut. 19:18.

(2) departure from Jehovah, Deu. 13:6; Jer. 28:16; 29:32; Isa. 1:5; 31:6; 59:13.

(3) cessation, Isa. 14:6. Others derive the first and second significations from the root **סרר** to be stubborn; but for this there is no need.

סרה (“withdrawing”), [Sira], pr. n. of a fountain, 2 Sa. 3:26.

סרה—(1) TO POUR OUT, i. q. Arat. **سرج** (see Diss. Lugdd., p. 700, seqq.). Participle pass. **סרה** poured forth, i. e. extended on a couch, Amos 6:4, 7. Intrans. Eze. 17:6, **סרה** “a spreading vine.”

(2) to be redundant, hanging over, used of a curtain, Ex. 26:12; part. pass. **סרה** redundant, verse 13. Eze. 23:15, **סרה** “redundant (or luxurious) with mitres,” wearing long turbans hanging down from their heads.

NIPHAL, to be poured forth, metaph. Jer. 49:7, **סרה** “is their wisdom poured forth?” compare the root **סרה** No. 1, b. Hence—

סרה masc. superfluity, redundancy, concrete, what remains, Ex. 26:12.

סריין i. q. **סריין** a coat of mail, Jer. 46:4; 51:3.

סרים constr. st. **סרים**, pl. **סרים** const. **סרים**, **סרים**, **סרים** and Syr. **سَرِيْم**—(1) a eunuch, one castrated (see the root **סרים**, Isa. 56:3, 4; such as the Eastern kings were accustomed to set over the care of their women (Est. 2:3, 14, 15; 4:5), and other offices of the court (Esth. 1:10, 12, 15). **סרים** Daniel 1:3; **סרים** verse 7, seq., “the prince of the eunuchs,” who was over the royal children, just as now in Turkey. *Kislar Aga*, the prince of the eunuchs, has the charge of the royal children of the Sultan, called *Itshoghlan*. Hence—

(2) any minister of the court, although not castrated (Genesis 37:36; 39:1); although it is difficult to determine in what places the primary meaning of the word is preserved, and in what it is lost, 1 Sam. 8:15; 1 Kings 22:9; 2 Ki. 9:32; 20:18; 24:12, 15; 25:19 (where **סרים** is a military leader); Jer. 34:19; 41:16. Targum sometimes renders it **רבא** a prince. Arab. **خادم** minister. The Syriac, however, always renders it **ܣܪܝܝܢ** a eunuch (prop. faithful, as eunuchs were considered remarkable for fidelity to their masters); and so LXX., Vulg.

סרין or **סרין** only in plur. **סרין** Chald. a royal minister of the Persians, Dan. 6:3, seqq. In Targ. **סרין**, plur. **סרין**, stands for the Hebr. **שׂוֹמֵר**

governor, overseer, magistrate. I cannot determine anything as to the etymology. It seems, however, the most simple to regard סָרַר as compounded of שָׂר a prince, and the servile termination, used in Persic, -ר, as in the word *سار*.

סָר only in plur. סָרִים, סָרִי — (1) *axles of a chariot*, 1 Ki. 7:30 (Syr. *ܣܪܝܢ* id.) The origin is doubtful.

(2) *princes* (compare *قطب* an axis, a pole; metaph. a prince, as if a hinge of the people), a word only applied to the five princes of the Philistines, Josh. 13:3; Jud. 3:3; 16:5, seq.; 1 Sam. 6:4, seq.; 5:8, seq.; 29:6.

סָר an unused root, which had, I expect, the same meaning as the kindred word *שָׂרַשׁ* (denom. from *שָׂרַשׁ*), *to pull up by the roots*; hence *to extirpate*, specially the testicles, to castrate. Syr. and Chald. *ܣܪܝܢ*, *ܣܪܝܢ* to castrate. Hence *סָרִים* castrated (prop. extirpated); whence the secondary verb *סָרַס* to be sexually impotent.

סָרָה f. a branch, i. q. *סָרָה* with the letter ר inserted, Eze. 31:5. Syr. *ܣܪܚܐ* to sprout.

סָרַךְ not used in Kal, i. q. *עָרַךְ* TO BURN. [Syr. *ܣܪܚܐ*.]

PIEL, part. *סָרַךְ* a burner (of the dead), one who lights a funeral pile, Amos 6:10; which was commonly done by the nearest relative; twenty-three odd. of Kennic. and several of De Rossi, have here *מִשְׂרָה*.

סָרָפָה m. Isaiah 55:13; a plant growing in the desert. LXX. Theod. Aqu. *κόρυζα*; Vulg. *urtica*. Jo. Simonis (even in his first edition) compared it with Syr. *ܣܪܦܐ* white mustard; and this has been again brought forward by Ewald, Hebr. Gram.; but this latter word is from the Pers. *اسپید*, *سپید* white; and it cannot seem to be contracted from the word before us.

סָרַר — (1) TO BE REFRACTORY, STUBBORN; pr. used of refractory beasts (kindred root *סָרַר*). Only in the part. [except Hos. 4:16] *סָרָרָה* f. *refractory, stubborn*; used of an untamed cow, Hos. 4:16; of a son who refuses to submit to his parents, Deut. 21:18, 20; Ps. 78:8; Jer. 5:23; of a woman who has cast off restraint and indulges in lusts Pro. 7:11; of the

people of Israel, Isa. 1:23; 30:1; 65:2; Psa. 68:19; Hos. 9:15. From the idea of stubborn animals shaking the yoke off from their shoulders, is taken the phrase *נָתַן כֹּתֶף סָרָרָה* to give a refractory shoulder, i. e. to be stubborn, Neh. 9:29; Zec. 7:11. There is a paronomasia in Jer. 6:28, *פָּרִי סָרָרִים* "those fallen away" the stubborn."

(2) *to be evil*, i. q. Arab. *شر*. Hence *סָר*.

סָתַר an unused root, Arab. *سَتَا* Syr., *ܣܬܐ* (although perhaps these are denominatives), *to pass the winter*. Hence —

סָתַר m. *winter*, Cant. 2:11. (Aram and Arab. *ܣܬܐ*, *ܣܬܐ* id.)

סָתַר ("hidden"), [Sethur], pr. n. of a captain of the tribe of Asher, Nu. 13:13.

סָתַם i. q. *שָׁתַם* — (1) TO STOP UP, TO OBSTRUCT, as fountains, 2 Ki. 3:19, 25; 2 Chr. 32:3, 4. (The following roots which begin with an aspirate are kindred to this, *חָסַם*, *חָתַם*, *חָסַם* which see.)

(2) *to shut up, to hide*, Daniel 8:26; 12:4, 9. Part. pass. *סָתוּם* hidden, secret, Eze. 28:3.

NIPHAL, *to be stopped up* (used of the chinks of a wall), Neh. 4:1.

PIEL, i. q. Kal signif. 1, Gen. 26:15, 18.

סָתַר TO HIDE, once in Kal, Prov. 22:3 כְּחֵיב, where the קרי has Niph., comp. Prov. 27:12.

NIPHAL — (1) *to be hidden, to lie hid*. Job 3:23, "to a man *יִסְתַּר* וְיִדְבֹּק לְפָנָיו" to whom his way is hidden," who does not know how to escape from calamities. Followed by *מִן*, *καλυπτεσθαι από τινος* (compare *מִן* No. 3, a), *to lie hid from any one*, Ps. 38:10; Isaiah 40:27. Gen. 31:49, "when we shall be hidden from one another," when we shall be far from one another; followed by *מֵעֵינֵי* Hos. 13:14, "repentance is hid from my eyes," i. e. I am as it were ignorant of it; followed by *מֵעֵינֵי* [Lat. *occultari a conspectu alic.* Plaut.], Deut. 7:20; *מֵעֵינֵי* Jer. 16:17; *מֵעֵינֵי* Amos 9:3. Part. *סָתוּרֹת* hidden things, secrets, Deut. 29:28; specially hidden sins, committed ignorantly Ps. 19:13.

(2) *to hide oneself*, 1 Sa. 20:5, 19; followed by *מִן* Ps. 55:13, and *מֵעֵינֵי* Gen. 4:14.

PIEL, *to hide*, Isa. 16:3.

PUAL, *to be hidden*, Prov. 27:5.

HIPHAL *הִסְתַּר* to hide. Job 3:10, *הִסְתַּר עָלַי מֵעֵינֵי* "and (that) he did (not) hide calamity from my eyes," did not turn it away from me, avert it. — (1) *to cover over*, especially the face, Ex. 3:6; followed by *מִן*

from any one, Isa. 53:3; פִּתְּחֵם פְּנֵים כְּפָנָיו for פִּתְּחֵם כִּי פִּתְּחֵם "as one from whom they hide the face," i.e. from whom they turn their eyes as from something disgusting and abominable (פִּתְּחֵם is in this place the part. formed in the Chaldean manner, for פִּתְּחֵם, which is found in four copies; it is here imper. as if פִּתְּחֵם פְּנֵים יִתְּחֵם יִתְּחֵם). Specially Jehovah is said to *hide*, or *veil over his face*—(a) when he does not regard human affairs, Ps. 10:11; followed by כִּי Ps. 51:11, הִסְתֵּר פְּנֵי מַחֲסֵא "hide thy face from my sins;" do not regard them, forgive them.—(b) when it denotes displeasure (opp. to הִסְתֵּר פְּנֵים) Ps. 30:8; 104:29; followed by כִּי of pers. to hide the face (and turn away) from any one, Psa. 22:25; 27:9; 88:15; 102:3; 119:19; Isaiah 54:8; 64:6, and so frequently; without פְּנֵים Isaiah 57:17, הִסְתֵּר הָאֱלֹהִים וְאֶתְּחֵם "I smote them (the people) hiding my face, and being angry."

(2) to *conceal* something from any one, followed by כִּי of pers. 1 Sam. 20:2; followed by כִּי 2 Ki. 11:2.

(3) to *guard, to defend*, Ps. 31:21; 27:5; followed by כִּי from any one, Ps. 64:3.

HITHPAEL הִסְתַּר to *hide oneself*, 1 Sam. 23:19; 26:1; Isa. 29:14; 45:15.

Derived nouns, סְתֵר, סְתֵרָה, סְתֵרָה, and the pr. n. סְתֵר, סְתֵרָה.

סְתֵר Ch. PAEL.—(1) to *hide*. Part. pass. pl. f. *hidden things, secrets*, Dan. 2:22.

(2) to *destroy* (prop. to hide, to remove cut of men's sight, compare סְתֵר and סְתֵרָה), Ezr. 5:12. Often in the Targums; Syr. Peal id.

סְתֵר with suff. סְתֵרִי.—(1) a *hiding*; hence *something secret, clandestine, hidden*, Jud. 3:19, סְתֵרִי הָהָר "some secret thing;" 1 Sam. 25:90, סְתֵרִי הָהָר "the covert of the mountain." לֶחֶם סְתֵרִים "bread to be eaten in secret," Prov. 9:17. With prefixes, סְתֵר, *secretly, privately*, 1 Sam. 19:2; 2 Sam. 12:12; Job 13:10; 31:27; Prov. 21:14, and so frequently.

(2) specially a *vail, covering* (Arab. ستر, Syr. صال), a *vail, a curtain*, Job 22:14; 24:15; Psa. 81:8, סְתֵרִי רָעַם "in the covering of thunder," in the clouds replete with thunderings; Ps. 18:12.

(3) *protection, defence*, Ps. 27:5; 32:7; 61:5; 91:1; 119:114; Isa. 32:2.

סְתֵרָה f. i. q. סְתֵרָה No. 3, *protection*, Deu. 32:38.

סְתֵרָה (for סְתֵרָה "protection of Jehovah"), [Zithri], pr. n. m. Ex. 6:22.

ע

Ayin ע an eye (compare its figure o on the Phœnician remains), the sixteenth letter of the alphabet: when used as a numeral, *seventy*.

While Hebrew was a living language, it would seem that this letter, which is peculiar to the Phœnicio-Shemitic languages, and is very difficult of pronunciation to our organs, had, like ה, a double pronunciation. This is the case in Arabic, and they distinguish it by a diacritic point (ع Ain, غ Ghain).

The one appears more gently sounded, with a gentle guttural breathing, like the letter א, only rather harder, so as to resemble the sound of a *furtive a* or *e*. Thus, by the Greek translators, it is sometimes expressed by the smooth or rough breathings, sometimes by furtive vowels, as עֲצֵל 'Αμαλῆ, עָצֵר 'Εβραῖος, עֲצֵר 'Οσνέ, עֲצֵר Γαλαβού, עֲצֵר εἶρ (see Orig. on Gen. 28:19; Montf. Hexapl. t. ii. p. 397). On the other hand, the harder Ain, which the Arabs call Ghain, was a harsh sound, uttered in the bottom of the throat, together with a kind of whirring; so that it came very near to the letter r; and this the LXX. generally express by the letter Γ, as עֲצֵר Γάλα, עֲצֵר

Γόμορρα. Hence it is that several Hebrew roots comprehend, properly speaking, two roots of different significations, one of which is written in Arabic with the letter ع, the other with غ; as عِلَّ to drink a second time, to glean, and غِلَّ to insert, to enter; also عَرَب, عَرَب, عَرَب, عَرَب, عَرَب. In other instances the various significations of one and the same root are distinguished in Arabic by a two-fold pronunciation; see عَرَب, عَرَب.

The lighter pronunciation appears to have been the more frequent, as also in Arabic the letter ع is far more frequent than the letter غ; and for this reason ע is very often *interchanged* with א; or, to speak more accurately, ע is often softened into the letter א (page 1); also, in the middle of words when preceded by S'hva, like ה and א, it is often *dropped*, as עֲצֵל, contr. עֲצֵל, עֲצֵר, contr. עֲצֵר. On the other hand, ע when more harshly pronounced was allied in sound—(a) to the palatal letters, as א, ב, פ, see page CL, A. ccclxxviii, A. also, עֲצֵר וְעֲצֵר to surround; עֲצֵר (נָבֵר) and נָבֵר, נָבֵר to bubble forth; Ch. עֲצֵר and עֲצֵר.